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THE LIFE and DEATH OF Mr. *HENRY JESSEY*,

Late Preacher of the Gospel of Christ in *London*;

Who, having finished his Testimony, was Translated the *4th* day of *September*, 1663.

Written for the benefit of all, especially such as were acquainted with his godly conversation, and Partakers of his unwearied Labours in the Lord.

With an Elegy upon the Death of Mr. *WILLIAM BRIDG*.

The memory of the Just is blessed. Prov. 10. 7.
He being Dead, yet speaketh. Heb. 11. 4.
The Righteous shall be in everlasting remembrance. Psal. 112. 6.
And Samuel *dyed, and the* Israelites *were gathered together, and Lamented, and Buried him.* 1 Sam. 25. 1.

Anno Domini 1671.

To the Christian

READER.

Reader,

THe divine Oracle from the mouth of Holy David, tells us, that the Righteous shall be in everlasting remembrance, Psal. 112. 6. And in the mouth of wise Solomon, That the memory of the just is blessed. Prov. 10. 7. Both Father and Son agree in this, That the just shall be remembred when they are dead, and praised for their Goodness, and good deeds, long after they are dead; the just man shall be to everlasting memory, as Mr. Ainsworth translates, Psal. 112. 6. and, when persons living in after ages, shall remember the just, already dead, they shall bless them, and highly esteem them; they shall speak of them, after their death, with praise; Gracious souls leave a sweet sent behinde them: And it hath been used by the Saints, in all ages, to erect Monuments of the righteous, to posterity, as a memorial to preserve their Names to all generations. Some men, for their own remembrance, have set up the most lasting materials, Pillars of Marble,

or Pyramides of Stone; As Absalon, *of whom it was said,* 2 Sam. 18. 18. *That he in his life time, did take to reare up, for himself, a Pillar, and he called it after his own Name, because he had no Son to keep his Name in remembrance. The Author of this ensuing Narrative, or History of the life and death of Mr.* Henry Jessey, *hath erected a Paper Monument for him for posterity as a memorial, to preserve the Name of this worthy man of God to succeeding ages. The subject of this Narrative, was so well known in his day, and so much esteemed, and honoured, by good men, of all persuasions, in his life time, and at his death, that he needs not any letters of commendation from my Pen, and if I were desirous to give him his due praise, and publish to the world, his learning, piety, humility, gravity, industry and diligence in his Masters work, I am prevented, this Author hath done it to my hand;* Et frustra fit per plura quod fieri potest per pauci ora, *It's invain to do that by many, which may be done by few. How the Author hath performed his undertaking, I leave thee (*Christian Reader) *to judge. If I mistake not, than wilt find a holy man, a Gospel Minster in this little piece, set out to the life, read and judge. There is but one piece of his worth and excellency which I shall especially glance upon, and that is, the admirable Gospel spirit,*

where-

wherewith the Lord was pleased to bless and adorne him, above many of his Brethren; I mean, that spirit, whereby he was carried out to love, and do good too, all Saints, of what opinion or perswasion soever, though in some things differing from himself; where the foundation was held, he did love, though in some super structures he could not joyne, where he saw the Image of the Father, and the Spirit of the Son, there he could not but love and delight. And therefore as Christ said to Mary, *that the love which she manifested unto him, should be published to her praise and honour wherever the Gospel should be preached: So give me leave to say that the love which Mr.* Henry Jessey *did bear, and manifest to the Saints, the members of Christ, deserves to be published to his praise and honour, while the Gospel shall be preached. I only adde this desire, that we had more* Henry Jessey's, *more Saint-lovers, qua such, yea, that all who profess Faith in Christ Jesus, did sincerely love all Sts. though in some circumstantial things, they may differ one from another. I long to see this spirit poured forth more abundantly. I shall exceedingly rejoyce (through grace) if I may live to see it so; & while I live, I shall not cease to pray, that it may be so; and in the mean time subscribe my self,* Reader, *if thou be a* Saint,

He that desires to love thee,
and all Saints in Christ Jesus.

Upon the Death of Mr. WILLIAM BRIDG, *another faithful and painful Labourer in the Lords Vineyeard, who died whilst this Narrative was in the Press.*

Like to the Lamp that spendeth liberally
His Oyl, that we may do our work thereby.
Or like the sparkling Star, that shineth bright,
Directing of the Traveller by night.
Or like the Sun, that chaseth by his Rayes
Darkness before him, and his Beams displayes
From his bright Zodiack, that the Earth may spring
With fruitful crops, and them in season bring.
So *Bridg* dispers'd his fruitful beams whilst here,
But now he's fixed in a higher Sphere.

You that have skill, sorrow, & joy to blend,
Somwat of both upon this Prophet spend:
Grieve for your loss, aud yet rejoyce in this,
He's gone from trouble, to a place of bliss.
Mourn, that you did no more improve his pains,
And yet rejoyce, that he now reaps the gains.
Weep, that so bright a Lamp, no longer shin'd,
Yet joy in those choice works he left behind.
Mourn, that such Lights do set, when that is don,
Joy in that place, needs not Moon, or Sun,
Which never shall be stained with a night,
But hath Eternal glory for its light.
And let those darkned intervals you see;
Increase your longing in that place to be:
For here are changes; Prophets, they must dye,

Yet

Yet let me that Expression mollifye.
If the Philosopher of old could say,
All of me shall not dye, then sure we may,
Trancendently affirm of *Bridg*, that he,
Yet lives, and shall to perpetuitie:
He lives in Heaven, on Earth he doth the same;
There, in his Soul; here, in his works, & name
And though his Body now be turn'd to dust,
Yet at the Resurrection of the just,
Each atome shall be gather'd, for to raise
A glorious Fabrick to his Makers praise:
And Soul and Body joyntly then shall sing,
Grave, where's thy Conquest, Death, where is thy Sting.
We now in Triumph shall ascend on high,
Having obtain'd, through Christ, the Victory.

THE LIFE *and* DEATH OF MR. JESSEY.

THIS good old Servant of the Lord, Mr. *Henry Jessey* (alias *Facie*) was born upon the third day of *September*, 1601. at *West Rowton*, (where his Father was Preacher) being a Town in the *North-Riding* of the County of *York*, nigh *Cleveland*, and about five miles distant from *North-Allerton*. He was carefully Educated by his Parents, untill he became capable of the Grammar-School, at the which he was closely kept, untill the *17th* year of his age; and being then fit for the Uni-

His Birth.

His Education.

versity, he was by his said Parents set thither about *Midsommer*, 1618 and placed a *Pensioner* in *Johns* Colledge at *Cambridge*. His first four years studies there, were cheifly *Logick* and *Philosophy*, wherein he manifested his great sedulity and diligence; and in his pursuit hereof, he contented not himself with the authority of *Tradition*, nor was willing to be imposed upon by an *Ipse Dixit*, without undeniable reason or experiment (which is the onely true and noble learning in the world) and that this was his practice, it appeareth by those industrious and voluminous collections which he made (and are left behind him) from *Classick* and the best approved Authors.

His diligence in studying.

Nevertheless all those natural attainments were so covered under the Veyle of *Meekness* and the singular humility of this good man, that disposed him rather to affect plainess of *style*, *speech*, *apparel*, and *demeanour*, which he used throughout his conversation, rather then to seek any popular applause; insomuch that some persons who knew nothing of him more then his outside, might peradventure less esteem him, although many others who knew his great worth; his name will be had in everlasting Remembrance, when the name of the wicked shall rot.

His modesty and humility.

Whiles

Whiles he was thus pursuing after natural knowledge, it pleased the Lord to give him spiritual Understanding by converting his soul to himself, through the effectual working of his holy Spirit in the Ministry of the Word, in *September* 1622. about the time he came to be of 21 years of age, then did he begin to be truly Learned in knowing the *Onely true God, and Jesus Christ whom he sent*. Nor did grace put any interruption to his studies, but farther enlightned him to see his own Darkness, and Ignorance, and so regulated both him and them, that we find him afterward steering a course more directly useful for a Minister of the Gospel, to which employment God had designed him, and he chiefly inclined unto.

His Conversion.

The following Summer, 1623. he Commenced *Batchelour of Arts* and was chosen Scholler of the House, but shortly after in the same year, his Father dyed, who had supplyed him according to his ability from time to time all the while he lived. But after his death, Mr. *Jessey* the younger became so streightned in maintenance, that for some time he had not above *three pence a day for his provision of diet*, and yet he did so frugally mannage that small allowance that he spared some part of it towards buying of books, (which after perusal he

His first degree in the University.

His frugality.

returned to the Stationer) more especially *Commentators on the Bible*, as well *Popists* as *Protestants*, &c. *Ecclesiastical Histories*, *Chronologies*.

Thus he improved six years in the *University*, the benefit of which well-spent time, he was wont to remember with thankfulness to God, saying, he would not part with that little Humane Learning he had got for any thing, except his Interest in Christ.

His esteem of human learning.

And indeed it appeareth he was so hard a Student, not onely in the *University*, but ever since his removal thence, that some Schollers who have had the opportunity of perusing his papers, have given an ample Testimony of his Learning and Skill, in the Original Tongue, the writing of Rabbies, and his knowledge and exact observations of Scripture and other Histories, above many who are reputed great Schollers in the World; for there were scarce any of his books (whereof he had many) wherein there were not some observations written which shewed his great industry and care in perusing them.

His learning.

He removed from *Cambridge* the 18*th.* of *Novemb.* 1624. and was first entertained by old Mr. *Brampton Gurdon* of *Assington* in the County of *Suffolk*, Father to three Parliament men. This he lookt upon as

His removing from Cambridge *to* Suffolk.

an

an answer of Prayer, having often begg'd the Lord to place him in *Essex* near *Suffolk*, or in *Suffolk* near *Essex*; in regard that he had somtime been there and heard famous Preachers, and found many precious Christians.

The first Summer of his Sojourning in this place, he was afflicted with a vehement Feaver, but it pleased the Lord to have mercy on him, and not on him only but on his people also, to whose service he was as *Epaphroditus* restored, *Phil.* 2. 27. He abode nine years in that worthy family improving his time well, and enlarging his Talents.

His first Sickness

And among his other Studies in that place, he spent much time in *Physick*. For in those days humane Ordinances and Ceremonies in publick Worship, had gotten more footing then he could comply with.

His studying Physick

Yet did he not wholy leave the *University*, but went often to keep Termes and the Commencements, untill 1626. at which time he Commenced *Master of Arts*, and so he took his leave of the *University*.

His Commencing Mr. of Arts

The next year he took Orders from the *Bishop*, according to the usual practice of those times, and the dimness of Light then appearing, although afterward he was convinced that this *Academical* and *Episcopal* submissions were imposed according

His Ordination.

to humane Ordinances onely, and were sinfully and unwarrantably submitted unto by himself.

During the rest of his time of his continuance in the Family of his said *Patron*, he confined his labours thereunto, and to the *Neighbourhood* thereabouts, teaching more privately, and distributing Godly practical books among them. He associated himself with the most tender Christians and suffering Ministers. He grew every day more observable, not only in the places thereabouts, but also in the remoter parts of the Kingdom, and was sollicited to accept of sundry promotions, but he could not be prevailed with to leave his said *Patron*, untill the year, 1633. at which time he was called to *Aughton*, 9 miles from *York* to succeed Mr. *Alder*, who was removed thence for Non-conformity. But Mr. *Fessey* was not likely to continue long there, not daring (as we find it under his own hand) to Conform so far as Mr. *Alder* had done, and accordingly the next year, himself was also removed from that place for not using the *Ceremonies* then imposed, aswell as for the removing of a *Crucifix* there. Yet was he not altogether rendred useless in the Lords *Vineyard*, but as men cast him out from one part, the *Master* thereof imployed him in another;

His refusal of Promotions.

His Non-Conformity.

For

For Sir *Matthew Bointon* of *Barneston* near *Bridlington* in the said County of *York* entertained him to preach there, as well as at *Rowsby*, another place not far distant.

His removal from Suffolk *to* Yorkshire.

In the year 1635. he removed with Sir *Matthew Bointon* to *London*, and the next year to *Hedgely house*, near *Uxbridge*, within the County of *Middlesex*, where he had not continued above the space of one Month or two, before he was earnestly importuned to remove and joyn himself with that Congregation where Mr. *Henry Jacob* and Mr. *John Lathrop* had been *Pastors*, which Church was gathered by means of the said *Henry Jacob* in the year, 1616.

His coming to London

His Call by a Church of Christ in London.

At the first conference Mr. *Jessey* seemed altogether to decline such an Overture, alledging that the work was weighty and that they knew his weaknesses; besides all which that he had another place in his eye. *viz. New-England*, and that untill his going thither he could not remove from the place in which he then was, the Lord having so manifestly called him thereunto and given him so much comfort and successful employment there, those providences appearing unto him as the *Pillar of the Cloud* before him, so that he durst not remove untill it removed and instructed him

His self-denyal.

in the way: To all which, the *Church* replyed, that many of themselves had heard him preach, and been informed of his conversation, and were satisfied of his fitness for them, if the Lord were pleased so to order it. And for that other place, *New-England*; they conceived that he was rather engaged to his endeavours for the *advancement of Christ* here, than there. For as much as all the good which he had received, he had received it here; and more especially for that *New-England* was much better provided with able Godly *Preachers* than this Nation, in the which so many *Flocks* was destitute. And as to the place in which he then lived, though the Lord called him thither and might have some work for him to do there, Yet that hindred not but that he might be called thence, and have more work elsewhere; alledging further, that the one was but a *Christian Family*, the other a *Christian Church*. And lastly that his cheif employment there (so far as it appeared to them) was that which many Godly and Learned conceived, to be an office inseparable from the Governour of each Family, so long as he is able to perform the same and not transferrable to another.

This was the sum of the conference between the Messengers of that *Church* and

Mr.

Mr. *Henry Jessey*, in conclusion he promised to ask counsel and advice in this matter, which being done, about Mid-summer 1637. he answered their desires,---Came and joyned himself with them, and settled himself by their advice, where he might be most serviceable to them.

His acceptance of the Churches Call.

This was the Flock he fed, the Vineyard in which he laboured above 25 years, and bore in that space much hardship, yet continued faithful and diligent, not running away like a *Hireling*, nor murmuring because of the heat of the day. And certainly it was no blemish to that *Congregation*, that they chose such a One, under whose Ministry they were so much united (though they differed from him in his judgment in some points) by means whereof they were preserved from those *rendings* and *divisions* which many other Congregations were too guilty of.

Upon the 21*th* of *Feb.* following *He* with others of his *Company* being met together, the greater part of them were seised and carried away from *Queen-Hythe* by the Bishops Pursevants, who did shortly after again disturbe them in like manner in the Month of *May* following, in another place.

His restraint by the Bishops Officers.

In *November* 1639. he was sent into *Wales* by the Congregation for the assisting of

His Call to and work in South-Wales.

of old Mr. *VVroth*, Mr. *Cradock*, and others in their gathering and constituting the Church in *Llanzvaches* in *Monmouthshire*, in *South-VVales*, which afterwards was like *Antioch* the *Mother Church* in that *Gentile Countrey*; being very famous for her *Officers*, *Members*, *Order* and *Gifts*, for the furtherance of which this worthy servant of the Lord was very instrumental, and ever afterwards acknowledged so by them.

His Imprisonment in the Tower, *and his speedy releasment.*

Upon the 21*th* of *April* in the year following, he was with a great number of the Members of several Congregations met upon *Tower-hill* to seek the Lord by fasting and prayer, but were again interrupted by the *Pursevants*, and imprisoned in the *Tower* by Sir *William Belfore*, who soon after released them being bound over by Dr. *VVilliam Laud*, late Arch-bishop of *Canterbury* to answer at the Sessions for the Peace, at which place they appeared, but were never called, the *Prosecutors* thinking it not adviseable to bring in any Bill of Indictment against them, as the face of affairs then stood.

This Congregation being at this time grown so numerous that they could not well meet together in any one place, without being discovered by the *Nimrods* of the Earth; after many consultations among them-

themselves, and advice taken with others, but especially asking councel from above; Upon the 18th day of the third Month called *May*, 1640. they divided themselves equally, and became two Congregations, the one whereof continued with Mr. *Jessey*, the other joyned themselves to Mr. *Praise God Barebone*. each of the Churches renewing their *Covenant* and choosing distinct *Officers* of their own from among themselves; Notwithstanding all which prudence, he with five more of that Congregation were seised by Order from the Lord *Mayor*, upon the 22d of *August* 1641. and committed prisoners to *Woodstreet Counter*, whereupon he with the rest of his fellow prisoners made their appeals to the *Parliament* then sitting, by means whereof they were speedily set at liberty.

His second imprisonment.

This was the last restraint he underwent before the Wars, and with it you have already the most observable passages of the former part of his *Pilgrimage*, summed up in a narrow compass. We shall in the next place overtake him seated as a Labourer in that corner of the Lords Vineyard where he sojourned and most constantly laboured, during the remainder of his life; giving you also some short, but faithful account how the Lord was pleased to bear him up under the sense of sins and sufferings, enabling

abling him to finish his course with joy,--- through the prospect of that everlasting Inheritance which he saw by Faith laid up for him, and not for him only, but for all them also, that *Love and look for the appearance of our Lord Jesus Christ.*

He was a man of a free Spirit, and of Universal love to all men, though they differed from him, as by the latter part of this History will more appear, and he did through the Grace of God endeavour to keep the Unity of the Spirit in the bond of peace, being instructed that from the same God there are diversity of operations in all: And no wonder if there be diversity of ways wherein men do administer unto and serve the Lord in, 1 *Cor.* 12. 5, 6: So the Church which is the Body of Christ hath Unity, though it consist of many members, and these members have several forms, the whole truth is in this body though diffused and shed abroad upon many particular Members. But neither is the little Toe, or the Eye, or Ear, or Hand the Body; nor have any of them the perfection of truth which is in the Body; yet hath every of them their part according to the measure of the gift of Christ as well as every individual Unity in those Members, Episcopacy, Presbytery, Independancy, Anabaptisme, or others holding

ing fundamentals which are not many should not then with that eagerness be reprobated each of other, but left to the day and to his Judgment who of right shall judge every mans work of what sort it is, and then may every one of all these serving Christ faithfully and in simplicity of heart according to the measure they have received have praise of God.

The due consideration hereof might invite men to more patience, and moderation each to other, especially seeing we are under the Kingdome of Christ the Lambe, whose meekness, gentleness and patience, we should follow. For every man must give an account to God for himself, and not for another, *Rom.* 14. 12. *But let a man examine himself*, 1 Cor. 11. 28.

What needs this fierceness among men then to have dominion over the faith of others who are brethren. May not this Lamb overtake them as a Lyon and call them to account for beating their fellow Servants with their hands or with their Tongues, and who then can sheild them from his wrath when once he is angry.

And indeed he onely is a Scismatick or makes a Scism, that being a Member takes no care for other Members, but such only as are of his particularity, 1 *Cor.* 12. 25. Diversity of Sex between a Man and his Wife,

Wife, makes no division between them, but hatred brings forth divorce. 'Tis envy that divides brethren not the difference of heighth, strength, sex or knowledge.

As for Heresie, the Apostle tells us there must be Heresies, *1 Cor.* 11. 19. that they that are approved might be made manifest, And for these if the Apostles account be true; *Tit.* 3. 11. He that is an Heretick is condemned of himself, or sins against his own Conscience, then surely there will not be so many as this age pretends to find. When *Babel* that Prototype of pride was building, it was carried on by the Unity of Language and Speech: and it pleased the Lord to put an end to that lofty and proud attempt, by dividing their language and caused that work so to cease, *Gen.* 11. 6. And without controversie it doth appear to be his work Now, in these diversities of operations and administrations among men, to begin to cause to cease the building of Mystical *Babylon*, whose work is carried on by Unity and Uniformity; these were reasons might invite Mr. *Jessey* to that great moderation and patience toward all men, and by his patience and moderation was he better fitted for his work in the Gospel of our Lord Jesus, unto which his Call was from above, or he was, as the Scripture doth phrase

it,

it, Ἀφωρισμένος εἰς τὸ εὐαγγέλιον θεοῦ· Set apart unto the service of the Gospel of God. And although he walked in the flesh, yet he did not war, nor walk after the flesh, nor were there to be found in him any of these qualifications, which might set him apart from the Gospel of Christ, according to Apostolical injunction, 1 *Tim.* 3.3.

1. For He was not given to Wine, such men are cut off from any pretence to be the Servants or Ministers of the Gospel or Stewards of *God*. *Tit.* 1.7. And though they may call themselves Pillars of the Church, yet every Boy knows they do speak falsly. If they are Pillars they are reeling ones, smitten by strong drink (as the *Philistims* Pillars were by *Sampson*) and such as follow their Doctrine and practice may (and as they did) perish with them.

2. He was not double tongued, which is another Negative qualification of a true Minister; For though a man were no drunkard, yet being of a double tongue, such a one is also separated from the Ministration of the *Gospel* of Christ. 1 *Tim.* 3. 8. and if the Apostle had not enjoyned such to be excluded from the Gospel-Ministration, yet would any man believe *God* who is the God of Truth, or Christ who is the

Amen,

Amen, the Faithful or true Witness; hating all manner of Hypocrisie and double dealing, would ever employ such instruments in the work of the Gospel; No verily. For if they call themselves Trumpets, they give an uncertain sound, and who will prepare himself to their Battle. In the beginning of the late unnatural War, some of them would like mad-men casting firebrands, arrows and death, deceived their Neighbours, and now say; was I not in sport, *Pro.* 26. 19. swearing then, abjuring now. Cloakmen then, and Gownmen now. Chemarims then and white Linnen men now. If these be Shepheards, then surely they are strange ones, that would lead their Flock into snares and danger, and flee because they are but Hirelings, and trust unto their old trick of Tacking about. If these be Preachers, surely they have spoken lies in Hypocrisie, having their conscience seared with an hot Iron; otherwise they would have been Ensamples to the Flock in patience, in meekness, in Moderation. But these Hectors on all sides, these double tongued people are like the Cretians always lyars, evil beasts, slow-bellies and must be rebuked sharply, 1 *Tit.* 12. for they declare plainly, that the signs of an Apostle or Minister of Christ in the Gospel are not to be found among them.

3. Ano-

3. Another qualification given by the Apostle is, that a Bishop or good Minister of Christ should be the husband of one wife; which some expound to be the husband of one wife at one time, but if the former be dead, he may marry another. Others there are who though they conceive a Minister of the Gospel may marry a second wife, the former being dead, yet do question whether by this Apostolick injunction they ought not to lay down their Ministry upon so doing: For if the younger widows being under 60 years old are to be refused in Church-work, least they begin to wax wanton against Christ, and do marry again and so become criminal, 1 *Tim.* 5. 12. Why say they may not the second wife in a Minister be accounted wantonness against Christ also, seeing it doth engage him to care again, for the things of the world, how they may please their wife, and so to wax wonton against Christ and became criminal also. However the words of one wife be expounded, yet this good man was never cumbred with house, with children or with wife, having of grace separated himself from those troubles in the flesh for the Kingdom of heavens sake living and dying a single man, blameless sober and of holy conversation which rendred him more at leisure as well as capable and qualified

to take care about the things of God and the Churches of God whereof he became by grace an over-seer.

4. He was no striker or brawler, either of which vices do incapacitate a man for the work of the Gospel, 1 *Tim.* 3. 3. The great Shepheard of the Sheep lived in those Eastern Countries, where then and now also, the Shepheards went before the Sheep, and the Sheep knowing the voice of the Shepheard followed him, and without all peradventure the Sheep of those Countries would do the same, being a more gentle and loving sort of Cattle, had not the bad custome of our Shepherds inverted that Order, by driving the Sheep before them: Christ spake that Parable to such as knew well, and used that cnstome among themselves; the Shepheards or Ministers are to go before by ensample, and the Flock to follow. *Phil.* 3. 17. They are to reason or perswade men, and the people are to be perswaded, but he that is unperswaded or unbelieving or disobeying the Son, (for all those the word beareth) shall be damned, *John* 3. And indeed a sword doth better become the hand of a Prince than a Shepheard; to the one it is a comely and useful Armature, to the other it looks like the instrument of a foolish, of an Idol Shepheard, *Zach.* 11. 16, 17, 18. And the Lord

Lord said, *Take to thee yet, &c.*

Our Lord Jesus and the Apostles, *Paul* and *Peter*, did never use tart expressions to the people, but only to the Scribes and Pharisees, Saduces, False Teachers, False Apostles, *&c.* against whom they deeply complained, and them they most sharply reproved. These were they to whom Christ pronounceth so many woes, and the Apostle calls dogs, concision, evil-workers, wisheth them cut off; but as for the people, Christ saith, *O Jerusalem, thou that killest, &c.* and the Apostle, I could wish my self accursed from Christ, for my Brethren, my Kinsmen. And O foolish *Galathians*, who hath bewitched you. This was the Spirit of Christ and of his Apostles; their weapons were not carnal but spiritual; they were perswaders, but not strikers.

When the late experience of our times told us of another Generation of men, that know not what spirit they were or would have been of, being of a discent, rather from Mount *Sinai* than Mount *Zion*; And although they are good men, yet certainly in their hands were found the instruments of a foolish Shepheard, in that they endeavoured to stir up the civil Magistrate to punish by confiscation, banishment and death, whosoever should do contrary to

their Edict, (which they called the Law of God) when as in truth it was but a Lottery of the more part of Voices in their Assembly, and those governed too much by interest, or (which is worse) by ignorance. Poor men, are these the Spirit of a Spiritual Kingdome; do you think you look like the Messengers of the Lamb, would you have been found in his patience and peace and meekness at his coming, or would you not rather have been justly numbred among them that smite their fellow servants; for instead of going before, you drave the Sheep with swords in your hands, or rode them as *Balaam* did the Asse, thinking these Animals should bear whatsoever you would impose, and did not the Lord by these Asses, who saw the Angel of the Lord with a drawn sword, forbid the foolishness of such Pastors. Poor men, did he whom you profess to Preach, drive at this rate; did he come to be administred unto; no, but to administer: are you the Clergy, and are not they? 1 *Pet.* 5. 3. Not as Lords over Gods, Clergy or Inheritance; are they the Laity, and are not you? *Rom.* 9. 25. *And they shall be called my People or my Laity.* These considerations invited this deceased Servant of Christ to strike Sail, and make himself equal to them of a lower sort, and to refuse the ti-

tle

tle of Pastor, but as he called himself Brother to the meanest Servant of Christ.

And although you or any other shall use these instruments of a foolish Shepheard unto the Flock of slaughter, and to proceed to lay our bones to the bones of them already slain, untill your measure be fulfilled; yet know of a truth, that the saying of this man of God *Zachary*, shall most certainly come to passe, *verse* 17. *Wo to the Idol Shepheard that leaveth the Flock, the sword shall be upon his right arm, and upon his right eye, his arm shall be clean dryed up, and his right eye utterly darkened, and the poor of the Flock that wait upon him do know that this is the word of the Lord.*

5. He was not given to filthy lucre, insomuch that it may not unfitly be said of him as of *Luther*, that he had no temptation to covetousness. He often prayed that he might not be rich; and repeated the Psalmists words, *Incline my heart to thy Testimonies and not to covetousness*, *Psal.* 119. 36. and indeed his open-handedness to the poor with the small estate he left behind him gotten in 30 years, and not exceeding; Besides, his books will sufficiently make it evident. And it were much to be desired, that those who do eagerly pursue this world, would remember that they are but Stewards of it, and be warned

not to be high-minded or truſt in uncertain riches; nor ſet their own mark upon them, but diſpoſe them ſo as the donor intended, unto whom they muſt give an account, and not to think it enough that we pray that it may pleaſe him to provide for the Fatherleſs and Widow, and all that be deſolate and afflicted, Seeing he gives to his Stewards ſufficiency to do it, with command alſo, but to do it with our own hands, diſtribuiting the kindneſs of God to them that need. Is not ſuch a prayer ſent up from a ſtratned heart, and a hand abiding of God to do his work himſelf, for we will not? and may it not provoke him to turn us out of our Steward-ſhip for ſuch mocking of God?

6. He was not a novice; one that was not lifted up with pride; we ſpeak of appearance, for we would not think of him above what is meet, and it is the Lord that knows the heart where this ſin lurks. The Apoſtle intitles this ſin in this place to young men, and indeed we find them uſually overtaken with it. A junior Sophiſter in the Univerſity will fill his ſails and make more noiſe then a ſober and more learned man, like empty cask that ſound higher then ſuch as are full fraught with liquor. Theſe are generally fill'd with traditional learning, the other with experimental. Mr. *Jeſſey* was

above

above 30 years old when he began to take a charge, and was never willing to meddle with strifes or controverted matters in religion but practical. Yet many persons that may be of lesse experience and far short in learning, will pretend to play the part of a Master of this Art also, and will expound all Scripture, and are not willing to own any question to be a thing unlearned of them. This pride or over-wisdome in these pretenders, but indeed very ignorance together, with the lazinesse of the hearers, who receive such Traditions without due examination, do prove commonly the one and the other to be the very Father and Mother of Heresie; and it were to be desired that ourhearts were rather established with grace, than such meats or new Doctrines, which have not yet profited them that have been exercised therein, *Heb.* 13. 9. And indeed a perswading of men to any humane inventions or ordinances against their conscience, is but a lust that the perswaders have to glory in the flesh of poor bewitched Christians, whom they have or would proselite unto such things. If it be God that giveth us a pure mind or conscience in any thing, we should take heed how we defile it, for if any man defile this Temple, him will God destroy.

Thus we have done with his Negative

qualifications, what he was not, we shall breifly also set forth what he was.

1. And first, He was a man of a very quiet and peaceable spirit, no sower of sedition or mower of tumults in any kind, maintaining this position, *Arma Ecclesiæ sunt preces & lachrymæ.* The weapons of the Church are Prayers and Tears, *Rom.* 13. 1. *Let every soul be subject to the higher powers.* And as he knew the Churches weapons, so he knew also their victories were to be like Christs, who by his death overcame him that had the power of death, *Heb.* 2. 14. And the Church overcame by the blood of the Lamb and the word of their Testimony, and they loved not their lives to the death, *Rev.* 12. 11.

2. Secondly, He was of a lowly spirit, esteeming others better than himself, 2 *Phil.* 3. this grace which he received was a preservative to him against two Epidemicall Vices too common among men, *Pride* and *Censoriousness*, being Mother and Daughter. He lived not, preached nor, or walked as though Christ had died for men of his judgment only; but did honour and love all good men different from him in opinion, and esteem them as heirs of that Kingdom and Glory promised, walking every one of them in integrity.

3. He had also a free heart and an open hand

hand in relieving the poor, living more frugally himself that he might be the better able to help others.

4. He knew the Lord and had acquaintance and communion with him in the Spirit by Jesus Christ, serving him with an upright heart and in all humility of mind, with many tears and some temptations also, being by grace kept clean from the blood and cryes---of all men, not coveting any mans Gold, Silver, or Apparel, and so finished his course with joy and the Ministry he had received to testifie the *Gospel* of the grace of God, especially to the poor and broken hearted, unto whom and for whose sake he seemed to have a more peculiar work, Ministration and Office from our Lord Jesus Christ which he laboured to fulfill.

In the Year 1656. at the request and for the support of some of those broken poor doubting souls, he wrote his own experiences, which are now made publick to the benefit of all unto whose hands they may come, and are as follow from his own Copy.

The Lord having wrought on me by degrees, and brought me to rely on free grace in his Son for pardon of sin and all good, and giving in joy and peace through believing,

Rom.

Rom. 5. 1. *I thought now (as* Job *and* David *somtimes did,* Job. 29. 18. Psal.30.6,7. *touching themselves) I shall be thus always, my sin dying, corruptions abating, grace encreasing, and shall be carried on with life and joy in all the ways of God. But after all this (quite contrary to my expectation) finding such a body of sin and corruption, such weakness and sloth unto all good, I thought that none that ever tasted of Gods love, were in such a case,* 2 Pet.2.22. *I feared that all the former joys were delusions, or that I was a Back slyder, yea, a dog turned to the vomit, better I had never lived under the Gospel. But by searching scripture and my own heart, and hearing some Sermons, I hoped somtimes the former was a true saving work. But soon after I was again perswaded against it as before, and that I was a painted Hypocrite, and all I did was in Hypocrisie. None that had a saving work were so dead, so hard hearted, so carnal and sottish, so proud, so lazy, so filthy a beast as I. I could not turn to any of the Saints that were like me, as* Job 5. 1. None in the Old Testament, nor New like me.

Davids *sins,* Manasses, Mary Magdalens, Peters *sins, all fell short of mine; mine being against such light, conscience, promises, vows (renewed again and again) and against fresh motions of the holy spirit. I feared I*

had

had sinned that sin that should never be forgiven here nor hereafter, Mat. 12. 32. Some saying I might be counted a shame to profession, as if all religion consisted in sadness, in whyning and moping and complaining, such miserable Comforters I met withal. At last opening my heart to one plain broken hearted Christian, his departing words were to this effect. I am perswaded the Lord will make use of you to comfort others afflicted in sprit, and thesefore you are thus, that you may comfort others with the consolations wherewith you shall be comforted of God, 2 Cor. 1. 4

The Lord made this a sweet word to my soule, and I was resigned to him if he would be pleased to make use of me his will be done. And I think then the Lord began to comfort. My usual recourse had bin to such signes and marks of saving grace, &c. as these, Blessed are the Mourners, such as hunger and thirst, that are weary and hevy laden. But these comforts were soon dryed up. I feared after sin, to believe in Christ; because in confessing I was not so humbled or affected, but hard hearted, fearing it would be but presumption, if I should then apply Christ to my soul. I would gladly have had my heart humbled and in a better spiritual frame that then I might believe, else I durst not; As if I should gaine further acceptance by neglecting to believe, or as if I must

bring

bring something to God first, before I receive Christ: contrary to Rom. 11. *to the end.* Isaiah 50. 10, 11. *The recovery then and often since, was thus, not to mend what was wrought, to prop up the old house, as to go to God (though a sinner) in this very relation as he is styled a God,*

1. *That justifieth the ungodly* Rom. 4. 5. *seeing I am but ungodly.*

2. *That justifieth such, freely by his grace, through the redemption that is in and by Jesus Christ without works,* Rom. 3. 22.

3. *That hath given us this faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief (not I was, but I am the chief)* 1 Tim. 1. 15. *accordingly as it was in* Phil. 2. 3. *Let each (Believer) esteem others better than themselves in all lowliness of minde: The holy spirit therein shewing each believer more to aggravate his own sins than to judge any others. And leads us to plead with the Lord as* Isa. 63. 16. *Doubtless thou art our Father though* Abraham *be ignorant of us, (as if we were not his Seed) who believed against hope, not being weak in Faith, and reasoned not from the deadness of his own body and* Sarahs *womb,* Rom. 4. 18. *And though* Israel *acknowledged us not, yet thou, O Lord, art our Father and Redeemer, and we his generation,*

Seekers of the Lords face, for he wrestled with God and would not let him go unless he blest him, Gen. 32. 26. Hos. 12. 3, 4. *he wept and made supplications unto him.*

This naughty Child thus coming and pleading with the Lord, pleaseth him far better than One that is as naughty a Child having dirted his cloathes, and defiled himself, and stand off as if he were not his Son, and will not come to his Father whiles he yet saith to him come and kiss me.

They who thus confess sin and believe on his name are blessed, more than such as Thomas *who would not believe except he felt.* Psal. 25. 11. Jer. 14. 7. Isa. 50. 10. Joh. 20. 17, 20.

Thus much I do often to this day, that I, when I see my self as black as hell, I must believe that I am comely in Christ, Cant. 4. 5. *through the comelinesse he puts upon me,* Ezek. 16. 11, 11, 14. *even his perfect righteousness,* 2 Cor. 5. 21. Isa. 45. 24. *And in this way the Lord frequently still comforts my soul in his free & unchangeable Covenant,* viz. *by improving,* 2 Sam. 23. 5. *Thus-- namely. Although my house my heart, be not so with God, (not so as I would, yet he hath made with me an Everlasting Covenant ordered in all things,--- (though I am disordered) and sure, (even the sure*

mercies,

mercies of David) *though I am so fickle and unsteadfast, (fast and loose) and this is all my Salvation, and all that I depend upon for life and salvaton (and all my desire, (wherein I am well satisfied and well pleased) although he makes it not to grow, bud forth and appear. After this I considered seriously of this question,*

Quest. *Why doth the* Lord *leave such as he loves to be full of sinne and corruption?*

Answ. 1. *That such should daily confess and aggravate their sinnes and be kept humble,* 1. John 1. 8, 9. Rom. 7. 23, 24.

2. *To be more tender of all others, good and bad, and speak ill of none,* Tit. 3. 28.

3. *To admire Gods grace the more, daily saying before the Lord, who is so as I? but who a God like to thee, pardoning sin,* Mic. 7. 18.

4. *Fourthly, To exalt Christ more, when we still feel such need of him,* 1 Tim. 1. 15. Rom. 7. 23, 24, 25

5, *Fifthly, To make us willing to depart home, to be present with the Lord, and sin no more,* 2 Cor. 5. 6. Phil. 1. 23. *seeing it is so that our sins and corruptions (such cursed Canaanites) will be our tenants in spite of us, so long as we sojourn here below, therefore we should be dayly the more watchful and looking up to Jesus Christ for help. And withal let us always mind this which the Lord graciously brought me unto after*

those

those beforesaid sad days; that confessing and aggravating our sins daily we never end there (as I oft did) to the robbing of God and of Christ of his glory and mine own soul of true joy in the Lord, who is our strength every way. Neh. 8. 10. *but always end in the eyeing and in the sence of the* Lords *superabounding grace,* Rom. 7. 23. 25. Rom. 5. 20. *hereby setting the Crown on his head in believing and giving him the glory of his name, in having such good and high thoughts of him that he can both forgive, and is willing to forgive such vile sinners, who desire to return unto him: and not nourishing such ill thoughts that he cannot, or that he is unwiling to pardon such great sinners,* Num. 14. 17. Exod. 34. 5, 6. Isa. 48. 8, 9, 11. Isa. 43. 22. 25.

Thus far his Experiences. And we find in the same year that he wrote them, he made his Will: the Preface of which declares the sweet calm, and serenity of his soul, in manner as follows, *Viz.*

I Henry Jessey *of* London, *a Servant of Jesus Christ in the Ministry of the Gospel, do declare, that from the Lords most gracious Manifestation of his most free love in his son to me the chiefest of all saved sinners, I have committed my soul to him, as to a faithful* Creator *and Redeemer being assured by the witness of his good Spirit, that Jesus*

Christ

Christ hath loved me and washed me from all my sins in his precious blood, and that he will save me everlastingly.

His Spiritual state being thus secured and his soul safely lodged in the bosom of Gods eternal love, he did not pollute himself or cloud his evidence by a careless carriage or remiss conversation; but he diligently kept them clear and uninterrupted by a stedfast watchfulness and constant jealousie over his own heart and ways, which made him walk chearfully in the light of Gods countenance all his days, and kept his graces in a flourishing blossoming condition, which rendred him very useful to poor drooping souls, to resolve their doubts and cherish their sinking Spirits. *He would say to them (where sorrow had so filled their hearts that they could not speak to vent it, as* Joseph *did to his Brethren) Am not I your Brother? And is not a Brother born for a day of adversity? Be free to me, which I cannot do what I cannot do I will carry to my Father.*

He was very compassionate and of an extraordinary fellow-feeling, in all the wants and miseries of others: rejoycing with them who rejoyced and mourning with them who mourned.

He was not onely a Talker of God, but (like *Enoch*) a Walker with God, His life

did

did commend and preach forth the grace of the Gospel, his design and business in all places and company was to plead and speak for the laws, honour and interest of Christ, and to gain over souls to him.

Where ever he came his custome was to rebuke sinful actions or expressions, with a great deal of faithfulness, and seriousness in Scripture language. But duty and well doing he would take notice of with chearfulness and encouragement repeat some promise of reward.

He so consecrated his inward man to the Lord that he grudged the time spent in passing from one place to another, which made him habitually to move so lightly and swiftly; and to make his visits and the prayers that he made to be so brief and pertinent. And in his journeys he would call for good discourse, and cut off exuberant talk. He thought it lost time wherein some entercourse had not been between Christ and him. Coming once into a Meeting, he asked a friend what they had discoursed about, and being told, *Oh* (said he) *how many steps do I take, and not think on Jesus Christ.* Into what friends house soever he entred, he would with much kindness perswade the unconverted and give them good books and his lips did so drop with gracious words, his behaviour was so loving and

courteous to all in the ways of God, that he convinced many gain-sayers, at least to think well of him, (though they might still oppose the ways of God) as he did the Jewes themselves, though in opinion still Jews; who had a superlative respect and report for him. Thus he imitated his Lord in going up and down, and doing good. And the grace of God wrought by him abundantly in giving in a proportionable success. For he laboured above many others, and used indeed to say, *That he cared not how much he laboured, for he was sure of wages.*

He ever took special Notice of the outgoings of God in all his providences: In which scrutinous observation, not a few may, and do complain for want of a successor to take pains and pleasure, in seeking out Gods works, judgments and tokens of displeasure against sin and sinners, and of his acceptation, owning a deliverance of his people; of the signs and wonders which he works in heaven above and earth beneath, of the things he brings to pass above, beyond or against the usual order of natural causes, or any other secondary means: Nay in particular designes, intentions or businesses, if any providence did interrupt, delay, hinder or overthrow, he was satisfied that the Lord had a hand in so over-ru-

ling

ling; and that it was best the thing should not come to pass; and so at that time endeavours to accomplish it should be laid aside. Howbeit he did not on the contrary think it sound arguing, to judge of Gods approbation of things from his prospering them, nor of his dislike of good designs by the present frustration thereof; he having many gracious ends to permit such actions to thrive, which cannot be warranted in their Undertaking.

As for his Civil Deportment to all men, (as men) his conversation was affable, pleasing and seemly, giving to all their due respect and titles; honor to whom honor did belong, and approved not the rudenesse of some, who deny to do so, grounding their carriage on *Mat.* 23. 9. 10. For the clearing of which place, he wrote a sheet of Paper for satisfaction of friends; which is here *omitted* in regard it would swell the Narrative too big. And according to that rule he walked wisely, and inoffensively towards them who are without, and to the Church of God. His words were few, and seasoned with salt, aboundantly gracious, teaching and speaking in Scripture Phrase where the matter would bear it.

When he went long Journies into the Country, to prevent extravagant expressions or discourses, he composed divers

Rules to which his fellow Travellers agreed, that a forfeiture shall be paid (for the use of the poor) in case of speaking (at unawares) any untruth, or positively affirming what cannot be made good, or unnecessarily using asseverations or taking the Lords name in vain; swearing or cursing, or disorderly mentioning the fault of others; or being sinfully angry, or passionate with another. To these and many like orders those who subscribed, after several forfeitures professed solemnly, that they should have cause hereby to bless the Lord as long as they lived; for hereby they were become far more watchful and careful over their words and hearts then ever they had been. And they hoped they should so continue all their days; having discovered the horrible vileness and baseness of their own hearts and sins (in that they had not before been so humbled and abased for such sins and been so watchful against them, though they knew it cost nothing less then the blood of Christ, more pretious then all Gold and Silver) as since they have been, when they took this kind of revenge on themselves, that it cost them but a peny or two pence. Hereby also they more often saw their infinite need of that blood, and of more frequent improving of that fountain set open to wash away all

their

their vain words, passions and actions.

Hence he could not brook idle talking, or fruitless visits, and wrote his mind concerning it over his studie-dore accordingly and so his first salutation to his visitors was. *Aut agito paucis, aut abi, aut me laborantem adjuva.* (That is) dispatch quickly or be gone, or help me in my work. And had he not taken this course, the Throngs of Visitors would have wholy interrupted his Studies, which still were so great that after his last restraint he was forced to hang over his Chamber door this following Paper.

His care to Redeem Time.

To all in general that in Christian love would visit me, I return kind thanks for all their friendly visits in this restraint and for all loving tokens. And as he formerly did openly, so now, he desires your further love to be shewed in forbearing to visit him, unless some case of Conscience or the like urge you to it. The reasons are

He would learn Christs lesson not to receive such honour of men but enjoy more of God onely, *Joh.* 5. 44.

His care to give God his due honour.

2. He hath occasion now of being often abroad, and when he comes home would be retired and follow his work For it's a great loss and might much hinder him to loose any pretious time (which he would prize more then silver or Gold) or else up-

on your ſeeing of him, he muſt deſire you preſently to forbear, becauſe an unſeaſonable viſit might hurt his ſpirit.

That love would be ſhown more in two things.

1. In praiſing the Lord for all his goodneſs to him to ſoul and body, giving health and peace.

His ſpecial deſire.

2. In praying for a bleſſed improvement of mercies, and that his laſt days and works may be the beſt. This would be far more pleaſing to him, and better then ſuch Viſits.

This ſmall glance may ſuffice for the evidencing of his ſound converſation and graces, the beauty of which did ſhine forth through all his words and Actions.

His Doctrine.

As for his Doctrine and manner of teaching, he preached not himſelf either for his own glory or gain, nor his own private perſwaſions wherein he diſſented from others; nor preached he the will of man, or ſought to pleaſe men that he might be rewarded of man, much leſs did he preach up the intereſt of the fleſh, ſenſuality, pride, or profaneſs.

Nor yet did he preach Chriſt from envy or ſtrife, or to adde affliction to others Bonds.

But he preached Chriſt crucified, the wiſdome of God, and the power of God,

1 *Cor.* 1. 23. 24. not to tice men into beleif by subtilty of speech, lest the Cross should be made voide, *verse* 17. but in that plain simple style, and dress, which though the World calls foolishness, yet God hath chosen this kind of folly to confound and make foolish the wisdom of the World, *ver.* 27. and to be most succesful to the gaining of the disciples, and silence gainsayers, for it is the good pleasure of God to save them who believe by the foollishness of preaching, *ver.* 21. (The experience of this Age doth yeild a lamentable proof, that since Ministers have garnished their Sermons with so much neatness and art, the Holy Ghost hath not given them that success in converting and perswading their hearers, as the old honest plaine Preachers had, in the Age newly past;) that he that glories may glory in the Lord, *ver.* 31.

The manner of his Preaching.

Thus did this faithful servant of Christ nakedly deliver his Masters Errand in his Masters words and phrase, and with Authority in his name, and after his example.

He preached the sum of the Law and Gospel, *viz. Repentance towards God and Faith towards our Lord Jesus Christ.* He made fundamental Truths the chief and almost the only subject matter of his teach-

ings, but layed no other foundations than what were already layed, and evidenced by the holy spirit to be such according to the Scriptures, *viz.* 2 *Tim.* 2. 19. 1 *Cor.* 3. 11. *Eph.* 2. 19. & *Eph.* 3. 17. *Heb.* 6. 1. which do include much of the Essentials of our Religion relating both to doctrine, Faith, and Obedience.

The chief point he insisted upon in his preaching.

And from those and the like Scriptures he pressed the Election of God, secondly in Christ, thirdly more establishment upon the foundation for the present in Faith, Love, and good Works, for the future, in laying up a good foundation for time to come, 1 *Tim.* 6. 19.

These were the Doctrines which he chiefly insisted upon in his publick Lectures to the World, and to believers in their more retired meeting, in season and out of season; for besides what he did in his own Congregation: He taught frequently on the Lords day in the forenoon in publick at *Georges Southwark*, and once in the week dayes at *Ely-House*, and the *Savoy* to the maimed Souldiers; He was very constant every Lords day (after noon) among his own people, and began usually with answering the questions which were wont to be made upon occasion of some portion of Scripture, or cases of conscience: especially such as tended to consolation,

His practice in his Congregation.

solation, and edification, but he avoided all foolish questions that tended to strife and disunion amongst Saints.

After this his manner was to read and expound some Chapter, beginning at *Genesis*, he proceeded near to the end of *Leviticus*; thence shewing how all the Judaical *Types* dissignifie and hold forth Christ, and sometime he preached after Exposition.

Once a week he met in private with the Brethren of the Church, for the ordering of Church matters, in which he exercised much humility, wisdome, and condiscention.

And into whatsoever house he entered, he preached Christ, and gave every one suitable exhortations, admonitions, or reprehentions according to their places and conditions, and in such meekness of wisdom, kindness, and sweetness, that none could be offended thereat.

His condiscention to the honest.

He stooped to the capacity of Children, and Babes, for whom he compiled and printed an easy *Chatechisme*, in which the Answers were *wholy* in the words of Scripture. Nor did he think it below himself, to teach them to spell, and read, if he had a quarter of an hour to spare where such young ones were, (as he did his Keepers Sonne, when he was under Restraint) And he ever shewed a singular com-

compaſſion to little Children, and ſo won them that they would preſently upon the ſight of him runne, and Cling about him, and would be willing either to do, or forbear doing any thing, if their parents told them Mr. *Feſſey* would be pleaſed or angry with them.

Hence might be the ground of their miſtake (becauſe themſelves delight in fine nothings) did therefore imagine this good mans plain preaching, ſimplicity & humility, to proceed from difficiency of his abilities, or meaneſs of his ſpirit; whereas his learning & parts were ſuch, had he (as too many do) put them forth by way of oſtentation, he might have had more ſelfe-honour. But he affected the more familiar condeſcending way of Chriſt his Prophets and Apoſtles, whereby he had more honour, and all ſorts of men more profit; for the holy Scriptures were his guide, and directory, and it might be ſaid of him as it was of the Apoſtles δυνατὸς ὢν, ἐν τῇ γραφῇ.

His ſelfe denyal.

Theſe were the Mines in which he daily digged, and found much treaſure of great price, which ſome others in their too ſuperficial ſearch, have overlooked: They were his protection and defence, the only weapons he carried about him. The *Hebrew* and *Greek* Teſtaments he often called the one

one his *Sword and Dagger*, and the other his *Shield and Buckler*, in a word they were his *Meditation*, *Discourse*, *Practice* and *Study*, yea few did more thorowly study the Scriptures, n all points than he.

His first labour was to understand fully the Languages in which they were written, which is as the key to unlock the door, and lead us in. Besides the *Hebrew* and *Greek*, he searched into the *Syriac* and *Chalde* Dialects which the unlearned *Jews* spake in their captivity, which gave occasion to the holy Pen-men, who then lived (as *Daniel Ezekiel* , &c.) to use (wholy or miscelaniously in part) those Dialects; that the people might the better understand them, which was accordingly practised by our Lord himself, and his Apostles who spake ordinarily the *Syriac*, from whence in the *N. T.* are many borrowed expressions, *ut quædam quæ* Græco *dubia sunt* , *in* Syriaco *perspicua sunt*. He endeavoured so much to become proficient Master in all these, as that he made good use of them, in his ordinary expounding of Scripture, for he rested not in making such entrance for himself into these Mysteries, but would have the door opened as wide as might be to others, that might enter in also ; which he endeavoured many wayes as well by an Essay, towards

wards the bettering of our *English* Translations, as for the translating of the holy Scriptures into modern Languages.

He acknowledged in the first place touching that work, that since the Reformation the Lord hath stirred up in this and other Protestant Countries divers learned and (some of them) godly men to advance it. And many of these in King *James*'s time (had they been as well conscientious in point of fidelity, and godliness, as they were furnished with abilities, they) would not have moulded it to their own Episcopal notion rendering ἐπισκοπὴν, (the office of oversight) by the term Bishoprick *Acts* 1. 20. *&c.* as they do in 14 places more (noted herein afterwards in page 37. to 43. others of them have laboured successively in the Vintage, some in the translating, others in correcting the several Translations of their own Nation, and have marvelously acquitted themselves *usque ad Invidiam*; so the great growth of truth and knowledge, notwithstanding all the secret underminings, open oppositions, and loud slanders, by the plots, swords, and pen of Papists, Atheists, and other Antiscripturists.

Yet he said (upon review) he must be forc'd to graunt, that even the best translations are many ways faulty. Which may be

be asserted without disparagement to the skill of the worthy Translators, there being in the original Texts a depth that only by degrees can be perfectly fathomed. And hence the most learned men have seen cause of revising their Translations again and again; and still rectifying and amending, what themselves had translated and published. As did *Tremelius*, *Junius*, and *Beza* among the reformed. And *Pagninius*, *Ar. Montanus* among the Romanists.

And (upon Examination) it will be found, that in the antient (as well as later) versions, are many considerable Errata's, besides the Translators mistakes, some through the unskilfulnesse of the Translator; others out of unfaithfulnesse, to make their own opinions warrantable, and some from carnall reasoning, yet with an honest intent, thinking to amend: and so to teach the Holy Spirit to speak, or at best, to explain the Scripture. Thus it hapned in that famous Translation of the old Testament into Greek, which our Lord Christ and his Apostles quoted and cited out of *Moses* and the Prophets, as well as his Apostles commonly called the Septuagint, which was made by 72 eminent Jewish Doctors, as by tradition is of old received, yet of late denyed in part thereof, by some learned men, I say made 270 years or thereabouts,

bouts, before the birth of Christ, by the a
pointment of *Seleucus Ptolomeus* King of E
gipt; which, besides the corruption, cre
into some Copies of this Septuagint Tran
lation in process of time, did grosly er
and vary from the Originalls, in materi
things, both in detracting, and especially i
adding sometimes almost whole Chapters
thinking to alter it for the best; as *Gen.* 1
26. *Let us make man*, and the 11. *Let u*
go down, which they put in the singula
number, lest it should be supposed they ac
knowledged more Gods than one. So *Ge*
18. *For Sarah laughed within her self.* The
put laughed with those that were with her
lest it should be objected, who told yo
what was done within her. In *Exod.* 12
40. The time that the sons of *Israel* wh
dwelt in *Egypt*, was 430 years, they adde
and in the Land of *Canaan* was 430 year
because they were in *Egypt* but 210. th
calculation of 430. commencing from th
birth of *Isaac* the Son of the promise. An
in the 49 *Gen.* 6. the Septuagint rende
subnervaverunt Taurum, they enfeebled
Bull, which the *English* renders, they dig
ged through a wall; either of which Tran
lations the Original may very well bea
and indeed these two last variations of th
Septuagint from the Original are the mo
considerable; the former of which abo

In the Vatican Copy which we now have, it is in the plu. numb. in both places, so chap. 18. 12. It is, Sarah laughed, in insti in her self.

th

the peregrination of the children of *Israel* in the Land of *Egypt*, and in the Land of *Canaan* is warranted by the *Samaritan* Pentateuch, which is of great antiquity, and used many hundred years before Christ, and therefore might probably prefer that addition (and in the Land of *Canaan*) unto these times from the very Originall it self, although in those Copies of the Hebrew Text, which are preserved unto our times: It is not impossible but that there might be an omission of those words by the Transcriber; and thus also it might be, that in the Song of *Moses*, *Deut.* 32. 43. *Rejoyce ye Heavens together with him, and let all the Angels of God worship him.*

In the Septuagint Translation is inserted next before the words *Rejoyce ye Nations with his people*, which words though they are redundant from the *Hebrew* Copyes in the Song of *Moses*, yet are they quoted by the Author of the Epistle to the *Hebrews*, *chap.* 1. *ver.* 6. As to the other Variations before mentioned in *Genesis*, they seem to be spurious and foysted into some later Copyes but are not found amongst that Authentique Copye which was lodg'd in the Library of *Alexandria* by *Philadelphus* King of Ægypt. Howsoever *Tutius ex puero fonte bibuntur aquæ*, Waters are drunke more safely out of the

pure,

pure fountain; and although the Septuagint and the Samaritane being more antient, and other moderne Translations are but Translations, and have more chiefly perused sense than words, as did the blessed Evangelists in reporting to us by the assistance of the holy Spirit the History of the Life, Works, Miracles, Doctrines, and Death of our Lord, though they may vary in the strictness of quotation of words, yet differ not in truth; so all those Translations of the holy Scriptures among which the Septuagint hath received at all times the highest honour, may in all their places be esteemed more worthy and of greater Authority by how much they bear the more lively impression of truth from the Original Fountain it self, unto which forme of words it is our duty principally to hold fast, and to contend for the same as it was first delivered.

And in case of such omissions of words in the Originals coming to our hands, for there appeareth no reason to imagine, but that some lines as well as whole books might be lost from the holy Scriptures by the Ruines of Time, as the book *Sasher*, and of *Iddo* the *Seer*, yet these antient and authentick Translations do serve us as a light shining in a dark place. And although many

many Scriptures were written more than what remain, yet those things that do remain, were written that we might believe, and by the Commandement of the Everlasting God are now made known to all Nations for the obedience of Faith *Rom.* 16. 27.

'Tis to be lamented that our Language is not copious and significant enough to bear the true import of every word (the sacred Languages being so full) and that we study not (with prayer) to find it out. We adde marginal explanations, when our own expressions are not fully comprehensive; and upon occasions we do tell the unlearned, it is thus or thus in the Original, but not designing to impose it on their ignorance, or Lord it over their Conscience. And we acknowledge that because this diversity of rendering the texts, hath been a stumbling to many, and an occasion of reproach to others; it is our duty to endeavour to have the whole Bible rendered as exactly agreeing with the Original as we can attain. In which work this Holy and Faithful man Mr. *Jessey* laboured very much for divers years, and made considerable progresse therein; and engaged his soul so much in the work, that he often cryed out, O that I might see this done before I dye! But

he alwayes spake of it and acted in it, with this Caution, that if any particular persons should do it (on their own head) without due care had, to the supervising thereof (by learned persons found in the fundamentals of Religion) it might be a president of dangerous consequence emboldning others to do the like, and might send at the last, to bring in other Scriptures, or another Gospel, instead of the Oracles of God, and the Gospel of our Lord Jesus Christ. He therefore proposed, that publick Authority, would appoint Godly and able men, to review and amend the defects in our translation, as is above desired.

And in confidence that such a profitable work would not be denyed or declined, as also being encouraged with promises that it should not: He actually set about it, and used the help of many learned Ministers of this, and of other Nations also, with whom he kept a Correspondence, (in order to it) and stirred them up with much vehemency of Zeal, by such Letters as this, whereof an Abridgement here follows, *Viz.*

There being a strange desire in many that love the truth, to have a more pure, proper Translation of the Originals than hitherto; and I being moved and inclined to it, and desirous

ferous to promote it, with all possible speed, and exactness do make my request (now in my actual Entrance on Genesis) that as you love the truth as it is in Jesus, and the Edification of Saints, you with others (in like manner solicited) will take share and do each a part, somewhat in the work, which being finished will be fruit to your Account, &c.

Thus thorow his perswasions many persons excelling in knowledge, integrity, and holiness, did buckle to this great Worke of bettering the Translation of the Bible, but their names are thought fit at present to be concealed to prevent undue Reflections upon their persons: but may come to light, (if that work shall ever come to be made publick) and unto each of them was one particular book, or more allotted, according as they had leisure, or as the bent of their Genius, advantages of Books or Studies lay, which when supervised by all the rest, dayes of assembling together were to have been set apart, to seek the Lord for his further direction, and for conference each with other touching the matter then under consideration.

In process of time this whole work was almost compleated, and stayed for nothing but the appointment of Commissioners to examine it, and warrant its publication.

Nor did any other objection appear against so worthy and noble a designe than this, that it might not be supposed needless, in regard our last Translation is most correct and allowed as Authentick, by speciall order of King *James* (to his cheifest Renown be it spoken) who appointed these Orthodox and able men being good Linguists, and of both Universities, as well as some City Ministers to undertake that work. And being finished, the Translators in their Epistle Dedicatory to that King, do profess that they walked in wayes of simplicity, and integrity, as before the Lord.

To this Mr. *Fessey* hath left his Answer as follows. *By way of confession that the last is the best Translation, and is in most material things exact and true. And the Translators were learned, sincere and diligent; and therefore he encourages all Christians to prize and vallue it, and not perplex themselves at the Sophistries of Popish Priests, as if in differences between them and us, their Version were truer than ours, which we challenge them to make good.*

It is no dishonour to the Translators to affirm that it is now 50. years and more since that Translation was finished, and that the knowledge of the *Hebrew* and *Greek* hath been improved even to

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admiration since that time, and so consequently a Translation might be undertaken and made to be more perfectly agreeing with the Original, by learned men, who comming later, and standing as it were on the heads of the former have the advantage of seeing further than they could.

Mention might be made of some unhandsome dealing, not in the Translators, but in a great Prelate of that time, the cheif Supervisor of the work, who, as the Reverend Doctor *Hill* declared in a great and honourable Assembly, would have it speak the Prelatical Language, and to that end altered it in 14 places; many of which, he instanceth in, as *Easter* for πάσχα, or the Passeover, *Acts* 12. 4. Bishopiick for ἐπισκοπὴν, or Charge, *Acts* 1. 20. Hell for ᾅδης, or the Grave, Divine Service δικαιώματα λατρείας, or Institutions of worship, and in Margine, Ceremonies, *Heb.* 9. 1. neither of which Texts or Margine do answer the Original. Robbers of Churches, for Robbers of the Temple, namely of *Diana*, *Acts* 19. 37. As if there were Treasures, as Copes, Surplices, Hangings, Plate, &c. in the meeting place for Gods worship; concerning which the unwary Reader might be too apt to misunderstand the word as they have rendered it. Indeed those and such like alterations

were not only against the mindes of the Translators, but of the then Bishop of *Gloceſter*, who was joyned with the other, as a Supervisor, and complained of it to a friend, a Minister of that County, but he is so potent, said he, that there is no contradicting him. Of this more might be said: But,

The Church of *England* doth not exempt the aforesaid Translation from all deficiency, and do show in their Pulpits continually how the Text may be better translated, so or so. And Dr. *Burgess* in his answer rejoyned, published by his Majesties special command 1631. *page* 23. (justifying his conformity) treats (among other things) of subscribing to Scriptures not rightly rendered, saith, that our subscription to the Common-Prayer Book, is to approve the reading of such Scriptures as are therein appointed to be read, and not to justifie the Printers or Translators errors therein. And *page* 26. these Interpretations King *James* accepted, and his Lordships grace of *Canterbury*, affirmed to be the true sence, meaning and intention of the Church of *England*, &c.

Many places which are not falsly, may be yet better rendred, or more consonant to the Text, as the salutation of the Apostle *Paul* in almost all his Epistles translated

ted, *Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ*, might be as well, if not better rendred; *Grace be unto you, and peace from God the Father of us and the Father of the Lord Jesus Christ*, and in Isa. 9. 3. *Thou hast multiplyed the Nation, and not encreased their joy; they joy before thee according to the joy of Harvest, and as men rejoice when they divide the spoil*, which Translation of the verse seemeth to bear a manifest contradiction in its front, by reading of לא adverbially, and might be rendred *Thou hast multiplyed the Nation and hast encreased their joy, they joy before thee, &c.* So in John 15. 2. *Every branch in me that beareth not fruit, he taketh away*; which might better be rendred, *Every branch that bringeth not forth fruit in me, he takes away*, Jer. 50. 5. *Come let us joyn our selves to the Lord in a perpetual Covenant that shall never be forgotten*, which might be better rendred, *Come and let us joyn our selves to the Lord, the perpetual Covenant shall never be forgotten.* And especially in places where the Original carries a two-fold or contrary signification, (as oft it doth) as to blesse and curse, possesse and dispossesse, holy or filthy, (as a Sodomite) plague, or a healing: all contraries yet bear the same Hebrew word: How often doth the Margin amend the line.

We must in the last place confess ingeniously, that many things even in this newest and best Translation do cry aloud for correction; as the learned may easily observe, by comparing it with the Original; and others may quickly find by looking into Expositors and Commentators, as *Ainsworth* and others, The mistakes and slips (besides the above mentioned) are such as these.

1. Leaving out some words or sentences found in the Original; as *Eccles* 8. last Though a man labour to seek it out, he shall not (be able) or find it: yea farther.

2. Adding some words as (days) 2 *Col.* 16. (to be) 1 *Cor.* 1. 2. Some additions may be warranted, as of particles and auxiliary Verbs as [and] [was] and to avoid an Asyndeton or imperfect sense, where a verbatim version would not be true *English*, *Nam unaquæque lingua habet suam phrasin*, but such additions should be underlin'd, or printed in another Character (as some are) To this head might be reduced the using of the Popes Canonization of the Saints, St. *Matthew*, St. *Mark*, &c. with Popish partiality in not Sainting, also *Moses*, *Samuel*, *Aaron*, and *David*, &c.

Some places are otherwise rendred, turned, then the Original signifies; as *Gen.* 33. 9. 11. *Esau* said [*I have much*] and *Ja-*

cob

Jacob said [*I have all*] are rendred both alike, *viz.* [*I have enough*] so [*Cush*] is often translated [*Æthiopia*] which is the same with *Numidia*, (in the heart of *Africa*;) instead of [*Cush*] which is in *Asia*, bordering on *Euphrates*, and *Mesopotamia*. Read it therefore *Cush* in *Gen.* 2. 13. (and many other places) for Paradice was not in *Africa*. In some Texts, as *Nahum* 9.3.9.&c. is meant another *Cush*, bordering on *Egypt*; in the Mediterranean. In many places though the translation be right in the main, yet there may be still cause of bettering it many ways, as

1. They have made use of that corrupt Phrase of putting in the name of *God* through the whole Translation, thus; [*God grant*] or [*would to God*] or [*God forbid*] instead of [μὴ γένοιτο] that is, [*let it not be*] or [*far be it*] And ὄφελον, [*O I wish*, or *O that*] *Nam O inservit omni affectui.* O is used unto all the affections, some ignorant Priests, have taken occasion from hence to treat of the Nature and Attributes of God: which is most absurd, and though these above cited phrases be good *English*, yet are they not convenient, but needless to countenance the using of Gods name, in which manner of speaking, we vainly train up the Youth of the Nation by their phrasing our Optatives, some hundred of times in

two

two Moods of *Lillies* Grammar is a fair Introduction to embolden them at last to swear idly by that holy name, when they are playing or fighting.

2. Some harsh expressions might be made more gentle and soft, as *Ruth* 1. 20. where good *Naomi* saith, [*Because God hath caused bitterness to me greatly*] it is rendered thus, [*God hath dealt very bitterly with me*]

So in seven places more, as *Gen.* 12. 1. & 31. 13. & 42. 2. *Exod.* 11. 8. & 7. 15. & 32. 7. *Numb.* 27. 12. with many more.

Where it is said [*Go thou*, or *go yee*, or *go ye up*, *&c.*] they translate [*Get thee out*, *&c.* which manner of speech doth not hold forth that kindness the Lord intended to *Abraham* and the rest, in bidding them go out, or go up, &c. So 1 *King.* 9. 6, 7. it is translated if you shall [*at all*] turn from following me, then will I cut off *Israel*, &c. (which translation is contrary to *Psal.* 89. 32, 33. & 130. 3, 5.) in the Hebrew it runs thus [*if turning you shall turn*]; that is [*if you shall quite or wholly turn*, *&c.*]

And Usury, *Mat.* 25. 27. might have been better rendred [*gain*, or *advantage*] according to the *Geneva* Translation; which more agree with the Text, else we shall either condemn all Merchandizing

with

with other mens Monies, or on the other hand, encourage the grinding of the face of the poor with biting usury.

3. Obscure words should be made more plain for mean people to understand, of which many instances might be made, but we shall onely (for brevity sake) mention this one old word [*Occupy*] which hath various significations, in *Luk.* 19. 13. For [*Occupy while I come*] read [*trade, or traffick till, &c.*] as the Greek word πραγματευσαι signifies so, *Ezek.* 27. 9. ih. 27. *Exod.* 28. 24. *Judg.* 16. 11. for (*Ropes which have not been occupyed*) read (*which have not been used or wrought with*) so in 1 *Cor.* 14. 16. (*He that occupyeth the place of the unlearned*) read (*that supplyeth or fills up*) as αναπληρῶν signifies, so the same word is used *Phil.* 2. 30. 1 *Thes.* 2. 16. & *Heb.* 13. 9. For [*which have not profited them that have been occupyed therein*] read [*that have walked about therein*] as the Greek word περιπατουντες signifies; or that have been exercised herein.

4. Hebraisms being so much honoured as to be kept frequently up in the New Testament, should be carefully observed in Translations, where they do not destroy sense or doctrine, as 1 *King.* 9. 6. *Numb.* 18. 15. *turning thou shalt turn*, and, *redeeming thou shalt redeem*, and such like,

like, for those Reduplications (as also other Hebraisms) have their peculiar weight. And it is dangerous for the Translator to act the part of a Commentator.

Yet somtimes Hebraisms translated exactly, *verbum verbo*, will prove not well; and then they must be rendred, turned *ad sensum*, as the Jews form of Oath (by *H. J.*) these also would be unpleasing Aposiopesis, *Nesim Deus! ne habear Verax!* as *Psa.* 95. 11. which is well rendred in our English according to the Apostles Quotation, *Heb.* 3. 11.

5. Lastly, In a more exact translation care should be taken to divide the Chapters and Verses more accurately; which will not wrong, but illustrate the Texts; their division being but *opus humanum*, and not of divine authority, *Col.* 4. 1. should be more fitly the 3. 26. and *Mark* 9. 1. be 8. 39. So also *Eph* 1. 11. &c. & ch. 63. & 64. I say in these and many more particulars, too tedious to be here comprised, Mr. *Jessey* proposed to amend our late Translation; with submission to any who would better direct. He used much the assistance of Mr. *John Row*, Hebrew Professor of *Aberdeen*, who took exceeding pains herein.

By him the said Mr. *Row* were the Overtures made, how the work might be best

best done, which because they are too large to insert here, we have annexed this said following Scheme, drawn up by the said Mr. *Row* himselfe.

For bettering the Translation, first printed 1612, five things are found necessary.

First, The lopp of all needless, and evil additions, *viz.*

1. All *Apochryphal* writings.

2, All Scandalons and Popish Pictures as in the little leaf.

3. All Apotheosing and Cannonizing of men, as St. *Matth.* St. *Mark.*

4. Many particular additions of words or sentences, as spurious Subscriptious of Epistles, *&c.*

Secondly, All evil and unnecessary Detractions to be supplied, *viz.*

1. The Epitome of the Contents of Chapters better at the Leafe.

2. The Emphasis not exhausted as Idols expressed (topps) 13. wayes.

3. Notification not Noticed.

4. *A* Superlative Translated but as a Positive.

5. Parenthesis omitted where it ought to be.

6. Many particular detractions of words and sentences.

Third. In regard of Mutation or Change, four

four things are to be endeavoured, *viz.*

1. The Translators ought to be wary and not to change any thing except convincingly to be better.

2. Nine evil Changes are to be amended, *viz.*

1. Hebraisms Translated amiss.

2. When words or sentences are mistaken.

3. When *Participium Paül* Translated as if it were *Niphal.*

4. When the Margine is righter than the Line.

5. When *Conjugat Piel* is Translated as if it were *Kal.*

6. When Genders are confounded.

7. When an Active is Translated as if it were Passive.

8. When Particles are confounded.

9. When word plural is Translated as if it were singular.

Nine good Changes are to be endeavoured, *viz.*

1. That some Letter and Point notifyed.

2. That whatsoever designs, the true God be written, *Lettera Capitali.*

3. That we have more *English*, and fewer *Hebrew*, *Greeks*, and *Latine* words.

4. That Parallel places be better marked in the Margine.

5. That

5. That all be Scripture Language, nothing savouring of Errour.

6. That what may be yet bettered, though it be not amiss, may be endeavoured.

7. That something Analogical to *Keri*, or *Kethis* noticed.

8. That a course be taken with *English* words not understood in *Scotland*.

9. That the Magistrate restraine misprinting Bibles in *Scotland*.

4. There is an harmless change, whereby neither Truth, nor Piety is harmed.

5. All evil and unnecessary transposition of words, under pretence of Hypallage or otherwise Sychysis be amended, &c.

6. That evil divisions of Chapters, Verses, or Sentences be rectified by a more dexterous, and rationall division.

Now Consonant to this Scheme, he methodiz'd his proceed in the worke, some of the particular Instances herein are exant.

To some who asked what they should do to supply the want of the intended Translation, till Authority do warrant the Publication of it; (for it was almost compleated, and stayed for nothing else) Mr. *H. J.* answered, that they must diligently observe the Margine, which in above

bove 800. places is righter than the Line, and peruse the Expositions, and Annotations of our Protestant Divines; and in particular *Ainsworths* most accurate Translation and Notes, some M. S. of his, on other Books also are to be found in divers private hands on the Books of *Moses*, *Psalms*, and *Canticles*, who have rectified above 500. mistakes in our Bibles, and withall bless God that the knowledge of his word is much more clear and bright in our dayes, than it was many hundred years past.

Let this touch suffice for his great designe of bettering the Translation of Bible, of which we should not have say'd so much, but that he made it the Master Study of his life, and we judge that it may not be altogether unprofitable to the Reader, and so mightily verst in Scripture he was, that he told how many hundred Good men and holy women be noted there.

Nor did he rest here, but having thus hewed out his entrance into the Treasury, we may expect he should returne loaded, with something worthy so noble an enterprize.

He had the advantage thereby, being so familiarly acquainted with the Original, that it furnished him with *extempore* conceptions, and matter for discouries on any

Text

Text, and to give satisfactory answers to questions about controversies on suddain proposed, and concerning seeming contradictions, between Scriptures and Scriptures in Doctrine or History,, which can be best reconciled by those who are conversant in this kind of study: for most of such differences do depend on the obscurity of the Hebrew, in which the Radical words being but few, they bear a very different construction, as they are used in such or such a way, or applyed to this or the other thing: besides the Tropes, improper and borrowed phrases, which are very many in both Old and New Testaments, of which he was so diligent an observer, that he collected together, and wrote out all the Metaphors, Eclipses's, Metathesis's and other figures, and forraign Elegancies throughout the Bible.

He attained an extraordinary skill in the Chronological and Typographical account of the sacred History; and could well untie the difficulties of Computations, Genealogies, and periods of times: and readily unfold the mystical meaning of the old law, veiled and wrapt up in Types, as of the Temple, Priesthood, services, &c. all figures of Christ, &c.

The last benefit we shall mention is, what the Reader must needs suppose him

to have received from this thorow ſtudy of the Holy Scriptures, *viz.* a moſt faithful fixed memory of all Texts: who ever begun to rehearſe a place he could go on verbatim with the preceeding and following context: who ever enquired after a Scripture, he could preſently name the book, chapter and verſe, ſo that he was not undeſervedly called by one (a living Concordance)

His tongue alſo was ſo familiariz'd to its language, that in his ordinary converſation it flowed from him ſo free, ſweet and proper, as if it were his Mother Phraſe, to the great admiration and inſtruction of the hearers: which way of ſpeaking he exhorted all Chriſtians unto, not only as being moſt ſavoury and ſeaſoned with ſalt and grace, *Col.* 4. 6. and beſt beſeeming Chriſtians of the new *Jeruſalem*; but alſo becauſe it was his particular Judgment, that in the latter days, when the promiſes of the Gentiles fulneſſe and the Jews converſion ſhall be accompliſhed, one effect of pouring out of the ſpirit will be a pure Language, *Zeph.* 3. 8, 9. both as to the manner of ſpeech and form of ſound words, as alſo in reſpect of the tongue it ſelf, which ſhall then be ſpoken: which he judged would be the Hebrew; and he was not alone in this his opinion.

In

In the year 1645. he began to set forth a Scripture Calender (as a Guide to speak and write in Scripture style) which he continued yearly to 1664. adding somewhat every year to the new, and omitting other things that were in the former, least the paper and price should swell too much, ordinarily comprising the whole in two sheets.

His Calender had the days of the month, age of the Moon, the Suns progress, Quarter days, Term, Tide-tables, Annuals of things memorable in each Month, and such like, common to vulgar Almanacks: but that which was peculiarly the designe he intended, was to restore the knowledge of Scripture hours, days, nights watches, months, quarters, measures, weights, pedegrees of Idol Gods, whence our months and days have their names, together with the Computation of the Jews Feasts and their Lectures in the Synagogues, as also Scripture Chronology, and Church History. If these things were duly observed there would be a good progress made towards the reviving of the language used by the Prophets and the antient Church of God, and by our Lord and his Apostles, and the Primitive Christians, that the memory of Heathen Gods might be blotted out, *Hos.* 2. 17. *Exod.* 23. 13.

This design was no singularity, or Novelty, but hath been undertaken by many great Personages, yet never perfected by any besides himself; and 'tis a work that may deserve both the allowance of good authority and the hands of some able One (*mutatis mutandis*) to revive and keep it up, being so learned in so little room, it's to be desired some one fit for it, would succeed him in that work.

He was an exact observer of all Church affairs, and (as his Journal shows) did note all the beginnings, increase, decrease and dividing of that Church he related too, and of every duty, controversie, day of exercise, censure, and of the Members, both their admission, Recommendations to, and from the Church, also of the decrease both of Men and Women, with brief Notes or Encomiums Commendatory of most of them, and also all Censures, Marriages, and other like occurrences, and their Causes.

All which declares his laborious exactness and sedulity, especially he noted exactly the sufferings of both the Church and Officers, with the principal Members thereof, and with how much glorious and noble Resolution, Constancy and Courage, they shewed to the glory of God and their profession and confusion of their Persecutors.

Thus

Thus we have seen some small glimps of his labours in promoting Gospel knowledge, that the man of God might be in all things furnished, and now we must not forget his labours of love, least we be injurious to his Memory, and to others, in depriving them of such an Example to provoke them to good works.

He was ever a Sollicitor and Agent for the Poor, with those who were able to supply their wants; to this end he carried about him a List of the Names of the most eminent objects of Charity, to which he usually prefixed this Title, Godly poor people, who are all known to me, and I am perswaded Jesus Christ accounts what mercy is shewed unto them, as done to himself, *Mat.* 25. 40. and for farther satisfaction adjoyned to each name their Ages, Infirmities, Afflictions, Charges and Graces.

He had the care of a Father to the Orphan, of a Husband to the Widdow, of a Physitian and Nurse to the sick, and of a freind to the afflicted.

As to the Necessitous in his own Church, his custome was to rank them into four parts according to their dwellings in the East, South, West or North quarters of the City, and himself as he had time (or other Members) did visit some one Quar-

ter, and some another, and reported to the Church their condition of health, or wants, or with what---troubles (of any other kinds) they were exercised, and presently there was administred to each according to their particular necessities, but his care in this kind was not narrowed to the limits of his own charge.

They had indeed his Cheif, but not his onely pitty and Releif, many hundreds of other needy Ones were refreshed by his bowells which yerned---over the whole Household of Faith, even all the Church of Christ. *Gal* 6. 10. 2 *Cor*. 11. 28, 29.

There are some who can number above thirty families, who had all their subsistance from him, and are now since his death expos'd to some difficulties.

Where it was not charity to give, but might be to lend, in a particular pinch (as to prevent the ruine of some poor Traders, &c.) he would do it freely, without advantage or obligation; To one who offered him Bond, he answered, I will take Christs security for it.

But farther his Mercy was yet larger, even proportionable to the Rule, *Gal*. 6. 10. As he had opportunity he was ready to do good to all men; where there was no visible worth, or other motive (besides want) to stir him up thereunto, which may afford

afford us a very propable reason of the great concourse of people, of all kind of opinions, agreeing together at his Funeral to lament the common loss of him; as of a Common Father and Benefactor.

Towards the Jews his Charity was famous beyond President and many ways expreſt, as: He endeavoured that those grants (which the Records of the *Tower* and Chronicles of this Realm do mention) that were given to converted Jews, should be continued or somthing in Lieu of them. *Henry* the third give the Rolls and Sergeants-Inne for their dwelling; with divers Lands and Rents, and a stipend out of the Exchequer of three half pence a day for each (which in those days was not inconsiderable) for their maintenance; the Master of the Rolls was then onely the Receiver (or Treasurer) for such poor *Jews*.

11. Claus. 19 H. 3. *M.* 13. *pat.* 10. E. 3. *pat.* 1. *M.* 17. *pat.* 15. E. 3. *M* 41. *pat.* 20. E. 3.

2. When their liberty of returning and trading in *England* (as they did in *Germany*, *Poland*, *Russia*, *Portugal*, *Netherlands*, *&c.*) was moved, disputed and debated for and against; He laboured that it might be granted, with such limitations, (as our Merchants yielded unto, *viz.*) that they should be seated in some decayed Port-Towns, and pay Custome for Goods, thence transported into other parts of the Nation, besides what they should pay

there for exporting *English*, and importing forreign Commodities: such a tollerating of their Trade might not onely be beneficial several ways to our selves, but be some satisfaction for the unhandsome dealings of our Nation against that people in the days of King *Rich.* 1. King *John* and *Edward* the first, for the space of 100 years till their final Banishment, *An. Dom.* 1290. with those circumstances of cruelty, that our own Histories do not seem to approve of; though they were ever a preverse, stubborn people against the Lord, yet he was ever displeased with the Heathen, who (when he punished) helped forward the affliction, *Zach.* 11. 12, 15. *Zeph.* 3. 19. *Joel.* 3. 4. 8. *Obad.* 2. 14. 15.

And although it is acknowledged that the main Reason of their then Restauration was for the sake of the unborn *Messiah*, whom now they having crucified, wrath is come upon them to the utmost. 1 *Thes.* 2. 15, 16. Yet, because of the Covenant made with their fore-Fathers, the veils shall be taken from their hearts, and they ingraffed again into their own Olive stock in the latter dayes: so that we must not boast against the natural Branches which were cut off, that we might be implanted; for blindnesse in part is hapned to them, till the fulnesse of the Gentiles be come in;

and

and then all *Israel* shall be saved. *Rom.* 11. 25, 26, 27, 28. 2 *Cor.* 3. 16.

3. His Charity was most eminently shewn to them in the great Collections, which through his importunity was made for the poor *Jews* at *Jerusalem*, who were reduced to extream poverty and misery; having lost, by reason of the *Swedish* Navies Wars, 1500000 of Rix Dollers; which their brethren of *Hungary*, *Poland*, *Lithuania*, and *Prussia*, were wont to send them yearly, for the maintenance of learned *Rabbies* and Students, and for the relief of antient Widows and decripid men, and other necessitous people, with which the *Holy-land* doth abound; who (as we said) by cutting off their subsistance were brought (in 1657) into great extremity, not only of Famine and nakednesse (that of 700 Widows, 400 were famished out-right) but also by the imprisonment and scourgings of their Elders and Rabbyes, by their cruell Creditors, being the principal men of the Land to whom the *Jews* were indebted 20000 Rialls of Eight, which if the Ryall be 4*s.* 8*d.* a piece, it is 4666*l.* 13*s.* 4*d.* for the liberty of dwelling there, *&c.* which they extorted with great rigor and exaction, resolving to sell them all for slaves, in case payment was not speedily made.

This

This befel the onely then *Germane Jews* at *Jerusalem*, for the Congregation of *Portugal Jews* were relieved by the Alms of their Rich Brethren in *Portugal*.

4. The only Anchor the miserable Wretched and distressed Persons had, was to Implore succour from their Brethren in other parts, to which end they sent Letters to *Venice*, *Amsterdam*, and by *Rabbie Nathan Levita*, an Elder, and Cabalist: But all that they got from them served only for payment of Interest of Debts: so that they had still perished, if the bowels of Christians in *Holland*, had not compassionated their State, who sent them 500. Rix Dollars, and by Letters did earnestly press Mr. *H.* J. to further a Collection in *England*.

To which he made some demurs till he obtained full satisfaction of the truth of the Relation, and certainty of safe conveyance of the money that Charity might not be abused; for the first, The Messengers from *Jerusalem* brought Commissions signed by their Elders, which Commissions were sent to the *Synagogues* in *Germany*, and in the *Netherlands* to be examined; who assured that they knew the hands, and that those men would not subscribe to an untruth, and that they themselves

selves had contributed upon the same Information.

And as for Conveyance, two Noted Merchants of *Francford*, would return the mony, and give Bond for so much, till they procure a Receipt from the Elders of *Jerusalem*, as they had done for the above named summe of 500. Rix Dollars; and had a Letter returned from *Jerusalem* to the Charitable Christians of *Amsterdam*, both in way of Receipt and Gratitude with Original *Hebrew* Letter with the Messengers, Commissioners, and other necessary Instructions, being sent to Mr. *Jessey*, removed all scruples, so that immediatly informed divers *London* Ministers, by whose assistance, together with his own private Friends and Interest, the some of 300 *l.* Sterling was in short time gathered and sent, and a Bill of Receipt, with thankfulness returned: some of it being also sent to distressed *Iews* at *Vilna*, and other places in *Poland*.

5. With this money was sent some Letters subscribed (through his procurement) by many Eminent Preachers, and Professors, the Abstract, and Substance whereof (to avoid all prolixity) the Reader may have as follows.

We

We in London, *the Preachers and Professors of Christ who is of the Seed of* David *and* Abraham, *according to the Flesh (Prophesyed of by the Patriarch* Gen. 49. 10. *and* Moses Deur. 18. 15. *understanding your Afflicting wants about* Jerusalem, *do send (and particularly to you of the* Germans) *Greetings, Mercy and Peace in Jesus Christ on whom your Fathers trusted.*

To testify our compassion to you as God had on us that once were Heathens, in and for the Love of the same Jesus, we have accounted our selves your Debtors, that as we partake of your spirituals, you might partake of our carnals (though you are yet unsensible of him for whose sake we do it) yet being confident that concerning him that Oath was made to *Abraham*, and that he is Lord of all, persons and things, *&c.* Therefore we wish your eyes may be opened to behold the Fathers Glory in his Face, and your guilt in his death, and Gods power in his Resurrection, Ascention and Session at Gods right hand there to be a Priest for ever after the order of *Melchisadeck* (not *Arons*) for though in envy your Ruling Fore-Fathers refused him, God made him the head corner stone, and seeing he has yet a love,

for

for the Fathers sake, to you, though you be not yet reconciled to the same belief with us, and bids us do the same, and being willing to manifest the tenderness of his thoughts to you and us by our Beneficience to you or any in want, have (according to our ability, sent you a small Token of his and our Love to you, begging your good acceptance hereof in his name.

For what we do herein, is not (be ye assured) to confirm your separation from him, or misprission of us, as if we approv'd your Errour, Enmity, or Ignorance of Christ and the Gospel, for we walk not as men herein to you wards; but as he that causes his showrs and shine on all alike, and being his disciples, who ascended to give and receive gifts for men, even the rebellious, that God might dwell with them, therefore we send our poor gift in his name, to whom you bear an Enmity, begging that God will poure his Spirit from on high on you, *Isa* 32. 15, that instead of an Earthly City and Temple, now wasted for your killing Christ, you may expect and possess an heavenly, made without hands, into which by the Spirit he hath brought us *In Truth*, and whereunto God hath brought us, and we expect the farther Revelation thereof both to you and us, when the Veile on your

hearts

hearts and faces is removed, Typ't out by that was on *Moses* face of old, and when you look up to him that you then pierced, and say blessed is he that commeth in the name of the Lord, and till you bless him and elect him as your head, you shall never see that hoped peace on *Sion*, and *Ierusalem* rebuilt.

We desire not only to impart to you a small Earthly supply, part of a blessing is to the needy, but our very hearts in that, is heavenly and durable, that the eternal Glory of the Heavenly *Jerusalem* may shine out to you and us, that we being both of us sharers in the Expectation, may also together partake in the blessed fruition of its Mansions, by Christ prepared for them that love him, and wait for him; to his Love and Mercy we commend you and rest.

Subscribed by the Ministers and Professors of Christ in the City of London, *your Loving Friends for his sake, and for your Fathers sake.*

Besides

Besides this Mr. *H. J.* sent this other (now abstracted) Letter of his own framing with Mr. *John Dury* that helped in Collecting the Almes.

To the Dispersed of Judah *in* Jerusalem *of the* German *Synagogue---*
Some of the Disciples of Christ in London *daily praying for your Conversion, Joy and Peace in Believing (with our Alms) send Greeting----*

As follows:

Having heard of your late famishing Case, since God called the Sword of *Swedes* against the *Polonians*, as if he Rul'd over you with fury powred out, to mind you of the Lost Blessing and the Inflicted Curse, and throughly to humble your hard uncircumcised hearts; Although you are Enemies to us for the Gospel sake, yet a Remnant of you being beloved for your Fathers sake, and being by Christ taught to love our Enemies, and feed them, We desire you to accept of what herewith from *London* We have sent you.

O say not hence that our pitty argues our Doubt of our Religion, and Christ that we profess

profess, or a Leaning to you again; But know of a Certain Truth, that Jesus of *Nazareth*, Born at *Bethlehem*, annointed of God above his Fellows by his Spirit, moved us hereunto. And we believe this his Spirit shall be poured on you from above, as you and we long and pray, and you shall look on him with mourning, as for an only Sonne when he shall be exalted and very high, though now he's despised, and you believe not his Report, for he was wounded for our Iniquities, *&c.* And also, that your mourning shall be turned into joy to you, and to all that have mourned with and for you; and as your fall was our rise, so your return shall be as life from the dead to all. Then Gentiles shall come to your light, and Kings to the brightnesse of your rising; and the Redeemer shall come to *Zion*, and deliver you from the palm of your enemies, as *Moses* (after his hiding) came again to save your Fathers. He will also be a Covenant to you, and by his blood deliver you the Prisoners of hope from the pit. *Zach.* 9. 9. 11. As nothing was done without blood under the old, so neither under the new Covenant; which has better promises of more grace; his ears were opened, and a body prepared for him better then all Sacrifices, who being nailed on the Tree

was

was consecrated a Priest for ever, to save us from sin and curse, and to bless us in forgiving our sins; so that in the Lord having Righteousness and Strength, in him your seed shall be Justified and shall Glory.

From London 2 M. 22 d. 59.

Sent before 40 *l.* now 172 *l.* in all 212 *l.* Sterling, from those that daily pray that *Jerusalem* may be made praise in the Earth. The rest and residue compleated afterwards.

If any be inquisitive to know the success of these large Almes, whether they were brought to judge more charitably of Christians; we assure them that it much melted many of them, and indeed it hath been an incontroulable Experiment, that this kind of dealing did ever more winne over the hearts of this kind of people in the primitive Church, than all the force and arguments (since used) by moderne Christians could effect to persuade them: For violence increaseth Reluctancy, Obstinacy; whereas Charity is more apt to mollifie, and make the Spirit plyable and yeilding: So it happened here, *Rabbi Nathan* himself, the *Jews* Elder, and Messenger consented with divers other

Jews to be present at a religious meeting of Christians, and hearing with what fervour and affection they prayed, said they were certainly holy men, and such as they expected their Nation should be at the coming of *Messiah*, who would come quickly had they such a spirit of prayer.

At another time some Christian Ministers arguing with the said *Rabbi*, asked him of whom the Prophet spake *Isa.* 52. 3, 4, 5. *He was wounded*, &c.

He answered, turning to the *Hebrew* text, that he spake of the *Messiah*, and he declared himself further thus, *The Spirit of* Messiah *was present with* God *at the fall of* Adam, *and* Eve, *and in mercy stooped down to Mans misery, and undertook to bear Mans infirmity; and thereby made reconciliation with* God, *and defended Man from wrath, otherwise the World could not have had any longer continuance, in regard* Gods *justice could not otherwise have been satisfied.*

Many other *Jews* also of divers Tribes and Sects, seeing our love to them, and hope for them would often say, *If Jesus be the Messiah, Oh that he would come! Let him come, Let him come, whoever he be!*

So that many of them seemed not far from the Kingdom of God.

And

And to bring them yet nigher, Mr. *H. J.* seconded his Almes with divers Consolatory Letters to the dispersed seed of *Jacob*, having before, in 1650. wrote a compleat Treatise yet extant, and called (the glory & Salvation of *Jehudah*, and *Israel*) tending towards the reconciliation of *Jews* and *Christians*, discovering the agreement of them both in Fundamental Grounds of Religion, especially concerning the *Messiah*, whose proper person though they deny to this day, yet, as appears by their own most antient, and most approved Authors, by evident Reduction they concenter in.

1. In which book to gain the *Jews*, and remove their prejudice; he doth first discover the Rights, Royalties, and privileges of that People above all the Families of the Earth, the Crown and top of whose Glory, lay in the promised *Messiah*, who was to excell *Moses* in teaching, *Aaron* in the Priesthood, and *David* and *Solomon* in Government and Wisdome.

2. Then he proceeds to prove that this *Messiah* must be God and Man, to mediate between God and Man, and must suffer death.

3. And that this may be consistent with the dignity and power of the *Messiah*.

4. That he must needs come before the

destruction of the second Temple, as is confessed by many Jewish Doctors, who say the time is past, and that he is come long agoe though he be hid from them.

5. That Jesus the Son of *Mary*, is the onely promised *Messiah*, whose Birth, Miracles, Death and Resurrection, are foretold by all the Prophets in the Old Testament: and is in effect confessed so to be, by *Josephus Rabbi Ula*, *R. Nehumiah* and other of their own Writers.

6. That he will return again in Majesty to judge the world,

7. And then winds up all with a Pathetical and convincing exhortation to Repentance and Brokenness of heart for their Forefathers crucifying this just One, and their own slowness of heart to believe all things that are written in the law and Prophets concerning him.

These with many other particulars are largely and learnedly handled in that treatise, which some of the late assembly of Divines read and approved with this Subscription, wishing that we with all the Jews in the World, might be partakers of this Tractate.

And the Lord may peradventure order that it so come to pass, it being already turned into Hebrew, and dispersed among the

the Jews of Divers Nations.

Had the Jesuits and Fryars (whom the Pope delegated) took the same course of Charity and sober Argumentation, We might have seen a better issue of that great Jewish Council (held the 22. of *October* 1650. in the plain of *Agteda*, 30. Leagues from *Buda*, in *Hungary*) to search the Scriptures, concerning the *Messiah*, whether he was already come, and who he was; When, and where, after seven dayes debate about the time and manner of his coming and his person. Not a few arguing the possibility of Jesus being (He) chiefly from his Miracles, And the greivous Desolation and Captivity of their Nation, since his crucifixion (not to be paralell'd with former presidents) and the Lords not answering their prayers, as formerly he was wont to do. Hereupon the Popes Deputies were called in, *viz.* two Jesuites, two Franciscan, and two Augustine Friars, to give an account that if the *Messiah* be come, and if Jesus be He, what Rules and Orders, had he left for his followers to walk by.

These Popish Champions, being admitted, forgot the Cause of Christ, and spake not a word for him, or it; but at the first onset, began to sollicite them to become Proselites to their holy Catholick

Church (as they call that of *Rome*) whose Rules and Governments, said they, are the only Institutions of Christ, whose Vicar the Pope is, *&c.* and thence descending to particulars, they assert the Bodily presence in the Sacrament, the Invocation of Saints, and in particular of the Virgin, who could procure any thing from her Sonne, the use of the holy Cross, the Religious Observation of Holy dayes. As soon as they heard these thing, the Assembly broke up in great Tumult, and loud Screeks, crying out, *No Christ, No Woman God, No Images*; many rent their Cloathes, and cast Dust on their Heads, and cryed, *Blasphemy, Blasphemy.*

Some thousands of Strangers (Christians) were present of divers Nations, but most *Germans*, among whom was one Mr. *Samuel Bret* an *English* man, who reports moreover, that some Rabbyes fearing those sent from *Rome* would spoyle all; desired rather Protestant Divines to be present, and especially the *English*, who (as they heard) prayed much for their Conversion. But the Emperour so ordered the matter with the Pope, that none of the Reformed were admitted: knowing full well that their cause was better founded on Scripture than their own, and so they chose rather to hearden these misera-

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ble Souls in their Infidelity and prejudice against Christ; than to suffer them to turne reformed Christians. A Story worthy to be written in all the Annals and Languages of Christendome, to the Eternal Infamy of Papists and their cause.

And now Reader, We have given you a faithful Information of his usual imployment, and chiefest business, in which he (as a Light) consumed his dayes and strength, save that interruption he had by these following, not to be omitted, passages of his life.

In 1644. He held several debates with the Leaders of several Congregations, concerning Pedo Baptisme, for he questioned whether it could Be proved from Scripture that any others had right to that ordinance of the Sacrament, but such as can give account of their Faith in Christ, and their answers not seeming to him satisfactory, He was (about *Midsummer* the year following) baptized by Mr. *Knowles*, though his own Congregation at that time was most of them for Infant Baptisme.

In 1646. and in 1650. he visited his aged Mother in *York shire* whom he dearly loved, and honored. In Summer 1653. he was sent by divers Churches, to visit about 36. Congregations, in *Essex*, *Sussex*, *Norfolk*, *Middlesex*.

The next year he saluted many Northerne Churches, and visited his Mother, who dyed the 20*th* of *Nov.* 1657. aged above 80. years.

In 1655. he recieved a Call to visit the Saints at *Bristol*, to assist them in regulating their Congregations.

He visited also in that journey, the Congregations at *Wells*, *Cicester*, *Somerton*, *Chard*, *Taunton*, *Honiton*, *Exeter*, *Dartmouth*, *Plymouth*, *Lyme*, *Weymouth*, *Dorchester*, *Hampton*, *Chichester*, &c.

The 27*th* of *Nov.* 1661. he was seized and kept in the Messengers hands, but released and acquitted by the Privy Council *Decemb.* following after 3 moneths wrongful restraint.

The 30*th* of *Aug.* 1662. he was again apprehended (upon misinformation) and secured 6 months in the Messengers house, till by an order of the Council he was again released 20*th* of *Feb.* following. Although it was the Lot of this aged good man to undergo several restraints, before and since the Late Warrs; yet the Reader ought not therefore to judge him of a turbulant spirit, rash expressions, or seditious, (truly so called,) principles or practises; it having ever been the portion of the most eminent servants of the Lord to suffer, as pestilent fellows, movers of Sedition, ring-

leaders

leaders of Sects, *&c. Acts* 24. 5. as deceivers, though thy were peaceable, and true, 2 *Cor.* 6. 8. it is that of God which the world discerns to be *in* them, for which they reproach, maligne, and persecute the Righteous, of whom the world is not worthy, *Heb.* 11. 38. who nevertheless, in spight of all backbiters, have through Faith obteined a good report, and so did He, *verse* 39. For blessed are ye when men shall revile you, *&c.* are the comfortable words of our Lord Jesus, *Mat.* 5. 11, 12. these slanders could not be more falsely charg'd on any man, than on him, whose moderation, meek, and yeilding temper was notoriously evident, to as many as knew any thing of him, he was harmless and innocent as a Lamb, he would say, he had rather loose a limb than kill a man, without guile or dissimulation, his speech sweet and mild, his courage full of love, and kindness, he was not willing to hear, or easy to believe any report, to the disparagement of another, of which, if true, he made a favourable construction.

If any one had wronged him, (he would) aske his own heart, (why was it so?) and not his enemy, concerning whom he would speak with much tenderness and love: it was the worst and most usual reproach that dissenters could lay on him, that he

was

was a harmless well-meaning man.

In a word the following Narratives will prove him to be of a peaceable Spirit (not onely in private dissentions (personal and domestick) but even in publick divisions Ecclesiastical and Civil, and (which is rarely seen) in those things wherein others differed from himself.

He was a main promoter of, and helper in a meeting of some eminent persons, of the Parochial and Congregational way, who in 1652. assembled frequently, sometimes at his own lodgings, and sometimes elsewhere, for the furtherance of peace and communion of Brethren that differ not fundamentally; asserting that it is necessary there be a tolleration or bearing each with other in love, and that notwithstanding differences in opinion, or practice about Doctrine or Worship, yet we should not be estranged one from another, but own each other, so far as we are agreed; not reviling, or provoking, or murmuring against each other, about the things wherein we disagree.

What colour then is there of imputation of Schism or Faction, or sinful separation to this man.

That he kept the Unity of the Spirit in these Bonds of Peace is fully evidenced in his Carriage, touching the two material points

points; in which he dissented from other of his Brethren, to wit, *Pedo-Baptisme*, and the seventh day Sabbath: as for the first, though formerly the whole (and to his dying day some) of the Congregation was of the contrary judgment, yet no division or falling off did thence arise at all; and as for those who were afterwards received into fellowship, he held it sufficient if they owned Baptisme (in general) according to the revealed will of Christ; for (said he) we do not Baptize any into this or that particular Church; but onely into that one general Assembly, and Body spoken of, 1 *Cor.* 12. 13. As for what he held (in his latter days) concerning the seventh day Sabbath, to be kept by Christians Evangelically; (without Jewish Services or Ceremonies) he managed his judgment and practice therein with great caution; that there might be no offence or breaches among Professours; for at first for some considerable time, (near two years) he kept his opinion much to himself, and then afterwards (when he had communicated it to others) he observed the day in his own Chamber, with onely 4 or 5 more of the same mind, and on the first day of the week he preached, and met publickly and privately as before.

Some (with whom he was intimately ac-

acquainted near 20. years, and at whose house he commonly supped every Lords day) report that although their judgment differed from his, both in point of Baptism and Sabbath; He did not once urge it on them, though he had so many fair opportunities to do it; nor would he mention it unless they began, but spent the evening in more profitable discourses.

In the family where he lodged and tabled, his moderation and friendship procured him much respect from men of a more different way, as Jews, Papists, and Prelates, &c. who were sojourning there, and whose---mouth he was in craving a blessing at Meals.

As for that which was laid to his charge as the cause of his last Commitment, *viz.* That he should preach seditiously, and in a ranting strain against the King: Whoever, whether enemies, or friends heard the accusation and knew his disposition, and manner of Teaching were fully satisfied that this pretended crime, was but a meer forgery, and falsehood: and it may be enough for his purgation, that after half a years confinement, and several examinations, during that time, nothing could be proved against him, so that he was released.

Though not without some considerable decays of his health being so aged and worn

worn with Studies, with restraint and sufferings it is justly believed by some, did much incline him to the last sickness, into which he fell some 5 or 6 months after his release, about the 27th of *August*; concerning which and his decease thereupon, we have little to observe, onely that it was an inward lurking Feavour, whereof no certain account farther can be given as to its particular cause, (unless his sufferings before which manifestly brought on him the Scurvy and increased his usual defluctions on his eyes) nor were Symptomes of the Feavour so fierce as to threaten any great danger, especially in so short a time as the space of a week, in which it proved the last infirmity, restraint and enemy that this holy man should encounter with, who (for the first 2 or 3 days neglected it) only kept his Chamber and complained of a nauciousness on his stomach, and an universal languar and weakness about him, which continuing on him he was perswaded to take the advice of a Physitian, who came and administred what he thought proper, towards his Recovery: But the Soveraign Disposer of all things did design the contrary issue; and led his dying Servant as it were gently, and tenderly, through all the forces of the King of Terrours, so that he feared not his power, but passed unto glo-

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ry Triumphantly rejoycing under the very stroke of death.

Though neither he nor his friends about him, thought that his dissolution was so near, yet the Lord did secretly so order it by his spirit, that he fell presently to trimming of his Lamp, as diligently as if the Lord had told him expressly, that now he must come and meet the Bridgroom; for he spent his last nights and days in searching his own heart, humbling his soul, extolling free Grace, exhorting all about him to keep close to God, and persevere in the Faith, and prepare for Tryals, adding for encouragement, the long experiences he had of the goodness of the Lord in all times and conditions; The last evening (save one) before his departure, having a mind to walk he was led about the Room, and repeated often this Expression, *God is good, He doth not lead me whether I would not, as he did* Peter, *good is the Lord to me*; being soon tyred he sat down on his bed, and leaned on one who sate by him, who discoursing with him, said, those among whom you have laboured can witness that you have been a faithful Servant of Christ, making his your utmost end, for the good of their souls, but he replyed say no more of that; exalt God, exalt God.

As for the last night he lived, first part thereof

thereof he spent in blessing the Lord, and singing praises to his Name, and fell a sleep about 11. a clock, and waked again between 2 and 3. and fell into a wonderful strain of abasing himself, and admiring the love of God, that he should choose the vilest, the unworthiest, and the basest, which word, basest, he repeated so often, that it was not easy for any to number. Then he cried out, *Oh the unspeakable Love of God! Oh the vilest! Oh the vilest! that he should reach me, when I could not reach him!* and then his soul was filled with an Extasy of Joy and Praises, with much eagerness rehearsing over and over, *Blessed be that ever, ever, ever blessed and glorious Majesty*: He laboured and spent his body in speaking so vehemently, and held up his arms and hands to heaven with all his might, not like to a weake and dying man.

And when the Cordial appointed for that night was brought, he said, *Trouble me not, upon your own peril, trouble me not*; he was then as if he had seen some glorious Vision, or had been in a Rapture: but after he had laid a little still, they brought him the Cordial, and he took a little, and when they urged him to take more, he said, *he would when the Lord gives in more strength.*

He

He was mindful also in this his last nigh of that which was his daily care, namely the condition of the Widdows and Fatherless, whom he pittied with a low lamenting voice, and the standers by though he prayed softly for them. Then he desired one present to pray with him, and he was silent all the while, and seemed afterwards to be much refreshed, and repeated that Script. *Joel*, with *Acts* 2. 27. *And it shall be in the last dayes (saith God) I will poure out of my spirit upon all flesh, and your sonnes and your daughters shall prophesie*: And he bid them turne to several places, as that where it is said, *Take with you words and turne to the Lord, say unto him take away all iniquities and receive us graciously*, Hos. 14. 2. But this good mans memory, which was beyond comparison, for the quotation of the Text, began now to faile him, at which he seemed to be troubled, earnestly calling to them to help him thererein, which was done, and much pleased him; thus he lay some time calling for *more Julip*, *more Julip*, meaning more Scriptures, for he drank in much comfort, and consolation from the promises which the Lord had given him, a stedfast Faith and hope to trust his soul, and eternal state upon, for he continued unto the last gasp his praising of God.

He

He also sang this Hymne:

Jerusalem, *my hearts delight,*
I come, I come to thee:
Then shall my sorrows have an end,
When I thy joyes shall see.

Then he often repeated these words *Praises for ever: Amen: Amen: Praises to the Amen, for ever, for ever, Amen.* After he had spake much, and was greatly spent, some beseeched him to take of the Cordial; which he refused; but they supposing it very necessary to uphold his tyred spirits, dropt a little into his mouth on a sudden, which as soon as he perceived, he spread forth his hands, and with greatindignation against interruption, brake forth in the phrase of the Church, *Stirre not up my love until he please.*

Afterwards he began to change, and grow could and clammy, and his speech failed him, so that he could not so often repeat his *ever blessed gracious Majesty*, as before, but shortned it word by word, till he could express but [*ever Majesty*] the last words he was heard to speak, audibly, were these, *He counted me worthy*, and one laying an Eare close to him heard him say [*Friends keep low*] and when sound of words ceased, his lips were observed to

move, and without doubt he was inwardly adoring that God whom in his health, he served, feared, and praised, and made his boast contiually of, whose Law he preached, whose goodness he declared as he was walking in the Fields, and travelling by the Way: of whom he would say, smilingly to any he met accidentaly in the street, *Verily God is good, blessed be his name, stick close to him*, &c.

In whom now he rests from his labours, having recived the End of his Faith, even the Salvation of his Soul, and that Crown of Righteousness which the Lord the Righteous Judge will give to them who keep the Faith, and do love his appearing, 1 *Pet.* 1. 9. 2 *Tim.* 4. 7.

The 4*th* of *September* 1663. was the day that this good man was gathered to his Fathers, having that very day compleated 63. year of his Age, at the tidings whereof, there was a great mourning, and lamentation, crying, *Alas, my Father, my Father.*

Three dayes after he was carryed from *Woodmongers Hall* in *Duke place* to the new burying yeard, the place of his Internment: upon the fame whereof several thousands of persons of several perswasions, assembled to accompany him thither many weeping bitterly, and making great lamentation,

ion complaining of their loss, according to that wherein he was most useful to each of them, whether in council, comforting or releiving their necessities: And as it is said of *Stephen*, *Act.* 8.2. Devout men carried him to his Burial, and made great lamentation over him.

His Obsequies thus performed (both as to the place and manner of burying) was agreeable to his own mind, for we find him (in his formerly mentioned Will) expressing himself thus.

Touching my Body, I leave it to the providence of God and discretions of Executors to be buryed according to convenient decency, "knowing that wherever inter'd it will rise a glorious body (changed as Christs is) at the Resurrection of the just: That charge *Jacob* and *Joseph* gave to be buried with *Abraham* and *Isaac*, in the land of Promise; being only to confirm the *Israelites* faith; that God would surely bring them into that Promised land, but is no tye to us to bury with our Parents, or Relations.

The burying places of Gods People *Israel*, were wont to be without the Citys, to avoid noisom savours: and some had their Sepulchres in their Gardens for Remembrances of Death, 2 *Kin.* 21. 18. *John* 19. 41. (with other places) none were wont to be buried

in the Sanctuaries, Synagogues or Temples, or the Court-yards thereof: Nor (after) in the Ecclesiastories, or places of meeting for worship, until Antichrist and his Preists by Canons, drew and forc'd people thereunto for covetous vile ends, that they may be paid for Mortuaries in Consecrated ground. [And we may adde who knows how much infection is propagated, as in pestilential diseases, by crowding so many holes full of the dead, somtimes hundreds in a pit (let Rulers) in this City and time, take Cognizance hereof, and as they love their health see it reformed.] Therefore, said he, I desire to be buryed in no such places: Nor any mourning worn for me, or given, or complemental intertainments in any pompous way: Remembering 2 *King*. 23. 5. *Josiah* caused to cease, the Idolatrous Preists [*Hebr. Chearim* men all in black, from כמר *Atratus est*] noteing a suspitious habit, of it see *Hos*. 10. 5. *Zeph*. 1. 4. so *Tremel*. on the place, and 'tis but in them 3 places.

And for satisfaction of friends, if it be convenient, he desired his Mind and Will herein should be copied out, and read to his friends that came to his funeral.

According to his Mind herein, he was laid in the grave, where he sleeps in the Lord, till the sound of the last Trumpet shall awake him, and the graves be opened,

and

and death swallowed up of life, and our mortal corruptible bodies, be clothed with immortality, and incorruption, and be restored to more then their primitive lustre strength, and glory, and be united to their [perfected purified] souls in eternal bliss and happiness.

Nothing now remains, but that we endeavour to finish our course, as he did his, that after we have done the will of God, we also might receive the promise.

In mortem Domini Henrici Jessey.

Post vacius casus, & per dispendia vitæ
Plurima, devictis hostibus, ille jacet:
Sub tumulo, invictus victor, sub pace triumphans,
Præmia virtutis possidet ille suæ.
Cymba fides, remiq; preces, suspiria Venti,
Cum quibus, elisus per stygæ fertur, agris.

E. W.

Ten pretious Orders, bridling Idle Words. For the better preventing of Idle, Sinful, Unsound or Corrupt Words or Deeds (which should not come from us, Eph. 4. 29. Eph. 5. 3, 4,--16. 2 Cor. 5. 10. *who know that an account thereof must be given at the last Day,* Mat. 12. 36.) *Several Persons have agreed to these Orders following, and to watch over each other therein, what in them is.*

That a Peny be forfeited to the Poor, in any of these Cases.

1. IF any speak any Untruth, though judged true. And herewithal

2. If any affirm that which he cannot prove or evidence to be so, when he shall rather say, he heard it to be so; or thinks it so, 1 *Cor.* 1. 11. & 11. 18.

3. If one say, I believe it is so; when he is not certain of it (as if believing were but thinking) *Heb.* 11. 1.

4. If one hath such kind of Expressions as these, One said (or did) thus; Did he not? or, You will not do so; Will you thus forfeit (affirming or denying it) and then Questioning it, whether it be so, or no.

5. If

5. If one saith a thing, another saith, it is not so, or the like. One of these is faulty, and upon trial and judgment, must submit.

II. If any needlessly use any such asseverations as these; truly, surely, indeed, verily, I profess, I protest, &c. seing our Communication should be yea, yea, or nay. *Mat.* 5. 37. *Jam.* 4. 12.

III. If any take the Lords Name in vain, as by saying, oh Lord! oh God! oh Jesus! good Lord! God bless us! for God's sake do this; God morrow, God night; for good morrow, g od night. This is against the third Command, and *Deut.* 28. 58.

IV. If any swear or curse in vain, or mince an oath or a curse; as By Marry, By'r Lady, God's me, God's so, Good's me, Ud's me, God's bodikins, a Pescods on't, Beshrew him, a Duce take it, *Mat.* 12. 36. 1 *Thes.* 5. 22.

V. If any one disorderly speak of another bodies Fault behind his back, or before his face. *Mat.* 18. 15, 16, 17. *Pro.* 25. 9. *Mat.* 7. 12. *Tit.* 3. 2, 3. Or jest against one bitingly, *Eph.* 5. 4.

VI. If one be sinfully angry, or passionate with or against another, *Eph.* 4. 26. Of this others are to judge, himself not being fittest judge. *Prov.* 21. 2.

VII. If any other way, one speak or do against the *Word of God*; as against

Gal. 5. 19, 20. *Eph.* 4. 31. *Eph.* 5. 3, 4, 21, 22, 25, 31. *Eph* 6. 1, 4, 5, 9, *&c. Mat* 5. 19.--22. 44. *Exod.* 20, *&c.*

VIII. If one saith, that another is *Faulty*, or hath *Forfeited*; when upon *Tryal* it is evidenced, that it is not so.

In these CASES following, the forfeiture to be two Pence.

IX. If any being asked, if he had said well, or had been *Faulty*, or *Forfeited*? if being warned, he again saith so, or excuseth it, or any way persists in a Fault: if yet he be found, or shall be found Faulty therein, His Fault is the greater, because 'tis after Warning, *Hos.* 11. 7. *Prov.* 1. 24.

X. If one submit not to his Judges, but Cavils, or Words it, and will be judge in his own Cause, or judge his judges, *Prov.* 21. 2. *Hos.* 4. 4. if he will not submit to pay that 2 Pence, he seems proud in heart, *Prov.* 16. 5. and makes himself unworthy of a Name amongst such Agreers, until he hath given them satisfaction. As *Acts* 13. 46, 13. *Acts* 15. 38.

Provided always, that if any that hath thus Forfeited, shall openly recall, and recant his Fault, before another tells him of it; he thereby may prevent the Forfeiting.

(As

(As if we first judge our selves, we shall not be judged of the Lord, 1 *Cor.* 11. 31.)

If any of the aforesaid *Cases* be Doubtful between one and the Party, it shall be judged by one other; or by the greater number of the rest that consent therein, that are, or shall be together.

The *Forfeiture* is to be given to some poor, as the Major part of the *Agreers* present shall determine.

1. Not meerly as an Alms, but as appointed for want of watchfulness.

2. not without some Heavenly Council. Else it's to be only as their gift, and the Forfeiture yet unpaid.

The great Benefit of this Agreement.

Some Persons riding a long journey together, made such an Agreement; & when the most of them had Forfeited several times, and had paid their several Forfeitures, one watching over another therein very *narrowly*, and each being grown very watchful in their *Words*, before others of them; They spake, and all consented together, to this Effect.

They hoped they should have much Cause of Blessing the *LORD* for this journey and Agreement together, as long as they lived. For

For hereby now they had more seen, and had more experience of the horrible baseness and wickedness of their own Hearts, than ever before.

1. In that they were become more careful over thir *Words*, since their fault might still cost them a *Penny*, than before, when yet they knew it cost no less than the Precious Blood of *Jesus Christ*, 1 *Pet.* 1. 18.19.

2. In that now they were more watchful, lest one of them might hear or see anothers Fault therein, than we were before, though we knew that the *LORD* our *GOD* hears and sees all, P*sal.* 44. 21. *Jer.* 17.10. *Rev.* 2. 2, 4, 23.

This small kind of Revenge upon our selves, we desire may be the fruit of *Godly Sorrow*, that worketh *Repentance* never to be Repented of, *Amen.* 2 *Cor.* 7. 10, 11.

Directions to all Visiters.

No (a) *fruitless Visits : No, nor* (b) *Speeth.*
For (c) *Time is preeious :* (d) *Hinder None.*
(e) *Let Words be few,* (f) *Good : Then* (g) *Cease.*
(h) *Dispatch: Prepare for* (i) *Death.* { (k) *I'm* / We're } gon.

Scripture-Warrant for these Directions.

(a) 1 Tim. 5. 13. *A Reproof to idle Women, wandring about.* (b) *Tatlers also and Busie bodies, speaking things they ought not.* (b) Mat. 12. 16. *For eve-*

ry idle (or unprofitable) Word, an account must be given at the last day [c] Eph. 5. 16. *Redeeming the Time, because the dayes are evil.* [d] 1 Thes. 2. 16. *Sathan hindred* Paul, *from doing that good he would, and would hinder others.* [e] Eccles. 5. 2. *Let thy WORDS be FEW.* v. 3. *A Fools Voice is known by the multitude of Words.* [f] Eph. 4. 29. *Let no putrified speech proceed from you but that which is GOOD.* [g] Job 18. 2. *How long ere you make an end of WORDS.* [h] Rom. 12. 11. *Not slowthful in endeavour.* 2 Pet. 3. 14. *Be Diligent.* [i] Eccles. 3. 10. *Do what thou hast to do with all thy might; there's no work in the* Grave, *whither thou art going.* [k] Psal. 100. 23. I am gone, *like the Shadow when it declineth.* Psal. 103. 15, 16. *Sorry Man, his days are as* Grass, *as a Flower; the Wind passeth, and* He is gone.

AMICE quisquis huc ades:	What ever FRIEND comes hither
Aut agito paucis, aut abi:	Dispatch in Brief; or go:
Aut me Laborantem adjuva.	Or help me busied too.

By Henry Jessey.

A Pillar Erected to the Memory of that Holy, Humble, and Faithful Servant of Jesus Christ, Mr. *Henry Jessey*, who Rested from his Labours upon the fourth day of the seventh Month, 1663. in the Sixty Third Year of his Age.

IS Jessey Dead? How can this be resolv'd?
We grant you, the Compositum that's dissolv'd.
But for his Soul, it lives among the Blest.
His Body's but asleep and, and gone to rest.
If neither Soul, nor yet his Body dye,
Then Grave stand forth and shew thy Victory:
What though his Eyes are clos'd, he dwells in Light.
And Death hath only turn'd his Faith to sight.
Death hath but broake the Glass, that Refract rayes
May be no more, the Vision of his Dayes,
But direct Beams, in that Celestial Place,
Where Saints behold their Father, Face to Face.
What though his Body, in the dust did drop,
It's but to raise him to a spirit'al Crop,
To make it fitter for to tune those Psalms,
Which Saints do sing that bear Triumphant Palms.

But

But if you'll call this Sleep a Death, then say,
Jessey is gone to bed, till it be day,
Till Christ shall wake him that he may put on,
Like Glorious Robes to those, which cloaths the Son.
And with him on his Throne, a Seat obtain,
When Crowned Saints, over the Earth shall Reign.
But what was Jessey? that so great a throng,
Of Saints should Croud, to Usher him Along
Unto his Bed; could no less serve the Turne.
To draw the Curtans round about his Urne,
But such a Number, which did seem to be
About his Hearse, Like to a Prodigie.
Why Jessey he was one, that lov'd them all,
And had this love repaid at's Funeral.
As in his Heart he had a General Love,
For ev'ry one, whose Birth was from above
So with a General Love he's compast round,
When he like Seed is cast into the Ground.
His short afflictions which on Earth have bin,
Such weighty Glory, have wrought out for him,
That though in largness, could our hearts arise,
Unto the sand, which on the Sea-Shore lies,
Yet could we not conceive, much less declare,
That Glory, whereof now, his Soul doth Share.
His Fight of Faith is fought, ev'n that good strife,
And he hath laid hold, on Eternal Life.
The Conflict over, and and the Race is Run,

The

The Gole is Touched, and the Prize is Won.
His Course is finish'd, he the Faith did keep,
And having done his work, is fall'n asleep.
Then be ye Jessey's *Follow'rs, as ye see,*
Jessey *did follow, Christ so follow ye,*
That when with Jessey, *you shall end your Dayes,*
You may have nought to do, but sing forth Praise,
And look on Death, which is the King of Fears,
But as a Bridge, over this Vale of Tears,
To Land you on those Banks, along whose side,
Rivers of Pleasure, evermore do Clide.
And at the last Day, may be found to stand,
With Henry Jessey, *at our Lords Right Hand.*

An

An Epitaph on Mr. H. J. per incog.

AWake my muse, a Fathers dead and gon
Inspire my pen for lamentation.
Listen ye sons of men, ye Saints attend,
Whilst I the holy life of Jess commend.
A Saint, a man of God, and workman hard,
But now at rest receiving his reward.
In things both humane and divine his parts
Commenc'd him more then Mr. of the Arts.
In trifling sports, or jests, a common crime,
He did not idly waste his precious time.
Under an humble meekness, as a shrine,
His grace, and learning took delight to shine,
Unto the seed of Abraham, *Gods friend,*
He bore a constant love, unto his End.
His lines ev'n to Judea *had extent,*
Unto their poor a noble sum he sent;
Yet as his charity their bodies reach'd,
So the Messias *to their souls he preach'd.*
Pleading, as praying for their restitution,
Which God, ere long, will put in execution.
To Saints he bore an Universal love;
Chiefly to tempted souls, as Noah's *Dove,*
Ins mouth he brought an Olive branch of peace
Did often bate their pangs, their bonds release.
His useful visits still brought Gileads *balm;*
Amidst these raging waves his brest was calm.
In prisons oft, by Babels *Hyerarchy,*
Yet never lost, by that, true liberty.

The

The number of his days, he learn'd to spare
And Christ at last the prize of all he wan.
Of Sions changes, he accounts did keep,
And sympathiz'd in all, until a sleep.
Of Idols, names, and thing, he found the track
Which to reform, he fram'd his Almanack.
That Scripture Calender, then so despiz'd,
Deserves to be reviv'd, and better priz'd.
Well, for the mourning Women we may call,
The Widdows whose support with him did fall
For though he never marryed any Wife.
Widdows and Orphans hung upon his life.
And as he expert was in holy tongue,
He's making now an everlasting Song;
Swanlike his lips, & life with warbling death
Sung sweetest notes of praise in dying breath.
What if deaths dart did us in Jessey wound,
The root of Jessey grows not under ground;
The root doth grow, above there all is sound:
That doth with everlasting fruits abound.

Finis.
